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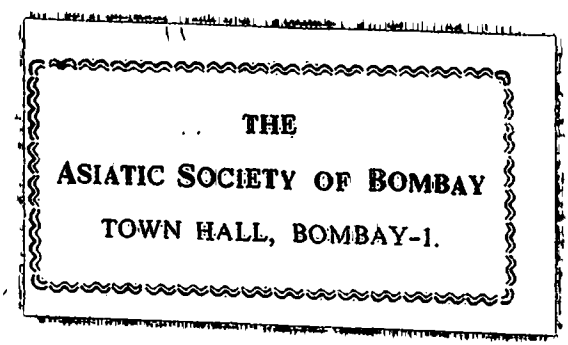

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THE

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Introductory Remarks.

Another year has fled; but consequences of eternal duration will yet follow in its train, and be made manifest on that great day, when the hidden things of darkness shall be brought to light. Man's own memory is a treacherous keeper of the past: many thoughts and feelings which the mind entertained, many words which the lips uttered, many acts which the hands performed, are allowed to escape from its grasp, particularly if the recollection of them would not be flattering. But it is a solemn thought that they are all faithfully recorded, and will all again be brought home to the consciousness of him to whom they belong. "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity."

A new year will have commenced, before these lines meet the reader's eye. How many of those who enter upon it, may not be permitted to see its close! It is an unspeakable privilege to know that all our times are in the hand of God, and to rely upon his guidance and decision, in the full assurance, or at least in the humble hope, that "being justified by faith, we have peace with God through our Lord Jesus Christ." This privilege belongs to those, and to those only, who possess

"Christ in them, the hope of glory." Reader, does it belong to you? Is Christ enthroned in your heart, as the object on which your faith reposes and your highest affections are fixed? Does he manifest his presence within you, by filling your mind with peace, and causing his purity, his humility, and his love to shine forth in your thoughts and feelings, your tempers and habits, your words and actions?

It is important, supremely important, for every immortal soul, to possess this heavenly treasure, and to be conscious of possessing it. It is important in all lands, but particularly in this land of the shadow of death;—important at all times, but particularly in these times of uncertainty and anxiety. We look upon the future with a considerable degree of apprehension. The great war, now going on, threatens in its onward progress to involve in troubles many other nations, besides the present belligerents. It may prove to be the commencement of those fearful judgments, which the study of prophecy leads us to expect as the harbingers of the downfall of Popery and Muhammadanism. For this reason we cannot help looking with some degree of concern upon the alliance between Great Britain and France, however desirable it may appear in a military and political point of view. It affects the relations of the British government to the Romish hierarchy, in a manner which we regard as unnatural and ominous. We would fain hope that as the spirit of the British nation is more decidedly evangelical, and that of the French nation less decidedly popish, than that of their respective governments, so the results of this alliance may be less dangerous than we should otherwise see reason to apprehend. We still look upon Russia as the declared enemy of the gospel, of vital godliness, and of religious freedom. "No liberty for the Bible," was her real watchword at the outbreak of the war, and is so still; but we must repeat what we said last year, that it is open to grave doubts, whether her antagonists are all as determined to secure "Liberty for the Bible," as she is to destroy it.

We do not think that such apprehensions are unfounded. Not to speak of the coquetting language in which the archbishop of Paris addressed the Queen of England, on her recent visit to that capital,—even here, at so great a distance from the centre of excitement, a compromise of principle is becoming fashionable. The tone of the public press, and the conduct of public men, with regard to Popery, have of late been unworthy of Protestants, who ought to prefer the truth of God to specious charity. The real character of Romanism—which boasts of being unchangeable—is so clearly set forth in history, that no man, possessed of ordinary information, can shelter himself behind the excuse of having been dazzled by an illustrious example or misled by an imposing name. Any money over which Romanists have control, will ever be devoted to the furtherance of Romanist objects, though for a time they may be clothed in the garb of humanity or of our common Christianity. Whoever doubts this, thereby only proclaims either his ignorance of history, or his unwillingness to profit by its teaching. Bitter experience has undeceived many, when, alas! it was too late.

A similar alarming feature of Indian society is the favour, bestowed in high quarters upon infidelity. A certain degree of caution and decorum is still observed, but who can tell, how long it will be deemed necessary? An expurgated edition of Hume's Essays has been published under the official auspices of the Director of Public Instruction for Bengal. The "expurgation" we regard as a tribute paid to the Christian feelings of the community; but the publication, we cannot view otherwise than as an affront to those feelings. We hope, and indeed believe, that it was an undesigned affront; but we nevertheless cannot do otherwise than reprobate it. Even if regarded in the light of a mere blunder, it is one of those blunders which are more mischievous in their effects than worse offences. It must pain and alarm those who love the religion which Hume hated, and lead them to look with great suspicion upon the working of Government Education. The introduc-

tion, under such auspices, of Hume into the schools of Bengal, can hardly act otherwise than as a recommendation of infidelity to the natives of this land.

In another influential circle, the "missionary of the American Unitarian Association," who arrived at Calcutta a few months ago, is said to meet with favour and encouragement. Now, however closely the language of modern Unitarians may approach to that of the system which avows the divinity of Christ and the atonement for sin through his death, yet it is certain that Unitarianism is only a form of infidelity. It is a philosophical system, having indeed a biblical colouring, but in all essential points much the same as those which have for centuries been found among Hindu and Muhammadan philosophers. It is in reality the same system as that of the rationalists and infidels of Germany, with this exception that the latter had not the honesty to repudiate the pecuniary and other temporal advantages of Trinitarianism, whilst Unitarians have an ecclesiastical organization of their own, and do not eat the bread of Trinitarians. In other respects there is no difference of any moment between the two. Theodore Parker's works on biblical criticism, for instance, are little more than compilations from those of German scholars; and although such men as Channing are infinitely more elegant writers than their German brethren, yet they hold the same sentiments,—and these differ very little, in all that is important, from those professed by the members of the Tattwabodhini Sabhá of Calcutta, or the philosophers of Persia. The atmosphere of the Bible and of western civilization gives an aspect of superiority to Unitarianism over the eastern branches of heathen philosophy; and the hero-worship which it pays to Christ, is somewhat less foreign to the gospel than that which Shiite Muhammadans pay to Hassan and Hosein:—but the difference is only one of degree, not of kind; Unitarianism remains now, what it always was, and always will be, a species of infidelity. Most of its adherents still profess to believe in a *personal* God; but we are very

much deceived indeed, if the system does not amount to or lead to pantheism.*

Such favour shown to Popery and Infidelity is an alarming sign of the times for India. And if we are not much mistaken, there is also less simplicity and cordiality in the mutual intercourse of true believers now than there was some years ago. This may be owing to the removal from our midst of some who were bright ornaments of Christian society; but surely, even if this be the only cause, it is matter for regret that those who have left us, should not have been adequately replaced by others.

Among the depressing features of the probable future of India we must also mention the departure, now close at hand,

* We have to acknowledge the receipt of two pamphlets sent to us by the Rev. C. H. A. Dall, one entitled, "The Religion of Labour, a discourse occasioned by the death of the Hon'ble A. Lawrence,"—the other, "Christianity in the words of Scripture." From the latter, which contains—exclusive of the title—only five pages, we copy the concluding section, which sets forth the creed, or rather no-creed, of Unitarianism in its least repulsive form.

"Summary of Pure Teaching by Jesus Christ Himself.

1. "God, the only God, is our Heavenly Father, the source of all blessings, to whom alone we should pray.

2. "Christ, his Son, his unspeakable Gift, must not be worshipped as God. He forbids that we should pray to him. He is our Master and Guide in spiritual things; our elder brother.

3. "The Holy Ghost is either the Father himself, or it is God's Spirit; his Wisdom, Love and Holy Life seen in Christ and waiting for all Men.

4. "Man, capable of God's likeness and life, is greater than institutions, even the Sabbath; though subject for ever to every word (law) of God. Were man's nature depraved or ruined or essentially wicked, St. Paul could not *condemn* men for being "without *natural* affection." (Rom. i. 31.)

5. "Sin originates in man's free choice of evil. Evil is, in God's hands, our faithful and needed discipline.

6. "Deeply to love God, and heartily to chose the way of God's mercy towards men, is to blot out our sins. To love truly, compels us to forgive; which is to be forgiven by the God and Father of our Lord Jesus Christ."

of the present Governor General. In the administration of the Punjab and Pegu; in the introduction of railways, electric telegraphs, and cheap postage; in the sweeping reform of various gigantic abuses; in his zeal for the suppression of infanticide and the promotion of female education, he has proved himself the benefactor of India; and our regret at his departure is only tempered by the hope which we entertain that his return to England will open to him a sphere of still more extensive usefulness.

There are some cheering features in our prospects, which we do not overlook, though we have not time to mention them in detail. We rejoice to think that the check which Russia has received at Sebastopol, will secure an open field for the gospel in Turkey—aye, and in regions nearer to ourselves. Above all, we rejoice in the constant increase of Christ's kingdom in this dark land; and (on account of their connection with this object) in the remarkable efforts made during the past year by American and English deputations as well as by the recent Calcutta Conference, to ascertain and compare the results of Missionary experience, and thus to arrive at a practical theory of Mission work.

As editors of the *Calcutta Christian Observer*, we would again entreat our readers to bear patiently with our shortcomings, and to help us in increasing the circulation and the usefulness of our periodical. We would especially express our gratitude to those friends who contribute to our pages, and request them to continue their kind assistance, without which it would be impossible to render the *Observer* either acceptable or useful.

J. W.

I.—*The relation of God's people to the world;—with special reference to European and American Christians in India.**

And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.—Micah v. 7.

'The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all.' 'His kingdom is an everlasting kingdom, and of his dominion there shall be no end.' 'Surely the wrath of man shall praise thee, O Lord: the remainder of wrath shalt thou restrain.' God hath declared, 'My counsel shall stand, and I will do all my pleasure.' 'Of him, and through him, and to him are all things.' The glorious truth asserted in these and many similar passages of God's word, of His universal sway, of His entire control over all events, and of His making all things to issue in the fulfilment of His designs and the manifestation of His glory, is fraught with comfort to His children. Events have frequently occurred of apparently the most disastrous nature. The advocates of truth have been, to all appearance, vanquished. Truth has fallen in the streets, and has been cast down to the ground. Falsehood has obtained the ascendancy, and has been seen advancing as to certain and final victory. Satan and his followers have exulted, as if their triumph were secure. How are God's people to feel and act in such circumstances? Are they to conclude that God has forsaken the earth, and that nothing remains for them, but to succumb to the exulting foe? It assuredly becomes them at such seasons to be grieved and humbled, but it does not become them to despond and despair. Their duty is to raise their eyes to the heavens—to see God sitting on his throne; and to rest assured that He will in due time arise for the vindication of His name, and the deliverance of His Church. Such confidence will have great recompense of reward. It will refresh and strengthen their weak and sinking spirits; it will gird them with new strength for maintaining their honourable warfare; it will lead them firmly to anticipate the time when these very events which they deplore, and which are in themselves fraught with evil tendencies, will be made, by God's over-ruling providence, to issue in more glory to Him, and greater benefit to His cause than would have been secured, had they never occurred. God's people may not live to see such blessed results, but they can look confidently

* A sermon preached on occasion of the Missionary Anniversary in the Chapel of the London Missionary Society at Benares, on the evening of Nov. 6th, 1855, by the Rev. JAMES KENNEDY, M. A.

to their realization, and are satisfied that, if not on earth, they will from a higher region behold them, and rejoice in them.

The passage I have read from the writings of the prophet Micah, contains a striking illustration of the truth of these remarks. In the chapter from which my text is taken, we read of the coming afflictions of God's ancient people. Their capital—the seat of their worship as well as of their government—was to be besieged. The Assyrian was to come into their land, and tread in their palaces. He was to tread within their borders. The Assyrians were to be succeeded by the Chaldeans, who would get the chosen people into their grasp. They were to be scattered among the heathen. When we remember the distinguished position held by the children of Israel—that God had, in a special manner, made Himself known to them, and set up His worship among them—that they were the people called by His name, while the other nations of the earth, by their abominable idolatries, were openly set against Him,—that among them alone as a people the true God, the Maker of heaven and earth, was served and worshipped: the overthrow of their sacred city and state, their falling into the hands of their enemies, and their dispersion among the heathen appear most disastrous events. Yet God was not to forsake them, though He was about to punish them for their unfaithfulness and guilt. He was, by these afflictive events, to confer the highest benefits on themselves and others. They were to mourn that the hedges of the vineyard were broken down, so that all they who passed by the way did pluck her. They were to lament that the boar out of the wood wasted it, and the wild beast of the field devoured it; while in fact the vine was only to be pruned, and transplanted to a new soil, which, though to all appearance unfavourable, would in reality prove more productive. The seed was to be scattered by the storm, not to be lost, but in new and seemingly uncongenial fields to bring forth abundant and most valuable fruit. The chapter before us speaks much of mercy as well as of judgment. Among other things we read, that though God's chosen people were to be among many people, they were not to be left to pine and perish—they were to be blessed and made a blessing. They were to be as a dew from the Lord, as the showers upon the grass.

We know that in fact the Jews reaped signal benefit from their captivity in Babylon. While living in their own land, a separate people, they were constantly falling into the imitation of the corrupt customs of the surrounding nations. While living among these nations, cast out from their own land, they learned to loathe their ways. While under the immediate pro-

tection of the Most High, in the city called by His name, they were constantly forsaking Him for the gods of the heathen; but no sooner were they among the heathen, than they learnt to glory in the God of their fathers, and to cleave to Him in profession at least. While enjoying the most distinguished privileges, they regarded them of little value; but no sooner were they stripped of those privileges, than they began to esteem them of inestimable worth, and to long for their restoration. We cannot speak of the whole nation turning in truth to the living God—this was far from being the case:—but we can speak of a great change for the better in their sentiments and practices. We can speak in still higher terms of a faithful remnant who, by the holiness of their lives, manifested the holiness of their hearts. This faithful band we find in every succeeding age. What a glorious remnant do we see in the Apostles and primitive Christians! Our text speaks of the good they should confer on others, rather than of the good they should receive for themselves; but it is plain that the former implies the latter—that they must first have received spiritual good, before being made the instruments of conferring such good.

'The remnant of Jacob shall be.... as a dew from the Lord.' 'The remnant'—saved not only from the general ruin—from the famine, the pestilence, and the sword; but also saved from the general corruption—from the idolatry which had brought down so awfully the judgments of heaven. This is the ordinary, though not the universal, meaning of this word in Scripture. Numerous passages will readily come to your recollection, in which the *remnant* are spoken of as those saved from prevailing evil. 'The remnant that is escaped of the house of Judah, shall again take root downward, and bear fruit upward.' 'In mount Zion and Jerusalem shall be deliverance, and in the remnant whom the Lord shall call.' 'The Lord God of hosts will be gracious to the remnant of Joseph.' 'The remnant of Israel shall not do iniquity.' 'At this present time there is a remnant according to the election of grace.' This remnant, saved from corruption as well as from the sword, shall be among many people as a dew from the Lord—as the showers upon the grass. What a beautiful figure this is! How suggestive of instruction! How peacefully, how gently does the dew descend! As it descends, how imperceptible it is, and yet how refreshing to the parched earth! How invigorating it is to plants and herbs scorched by a burning sun! When the gentle shower comes down in its season, how is all nature gladdened by it! Such were the remnant of Jacob to be among many people—such ought

God's people to be in the world in all ages. The people among whom the remnant of Jacob were to be dispersed, dwelt in a dry and thirsty land where no water was. They had left God, the fountain of living waters, and had thereby turned their abode into one vast blighted wilderness, where nothing was to be found to cheer and refresh the drooping spirit. This dreary scene was to be somewhat changed—God's people were to be among many people as a dew from the Lord, as showers upon the grass. By their teaching, and above all by their holy lives, through God's blessing, a favourable impression was to be made on the community, and a saving impression on the minds of some, leading them to God himself to be refreshed and made fruitful by him. The expression specially suggests the silent and yet powerful influence of a holy example. The dew descends unseen—showers often fall gently and well nigh imperceptibly—there is no noise, and yet there is much benefit. So ought God's people, by the daily tenor of their lives—by their gentleness, their kindness their consideration for others, their probity, their heavenly-mindedness—to tell on the hearts and consciences of all around them. God's people are indeed required to be valiant for the truth. In the very next verse of this chapter we read, 'The remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest.' They are required to contend earnestly for the faith delivered to the saints—they are required to quit themselves as men and be strong—to lift up their voice as a trumpet in defence of their Master's claim. But at the same time it is most certain that in order to the attainment of their object, all must be crowned by a holy temper, encircling their lives as with a halo of heaven's light. The consistent gentle life often tells where every thing beside has proved to be inefficacious. The figure before us especially suggests the influence of such a life.

'The dew tarries not for man, nor waits for the sons of men.' It is appointed by God, and descends at his command. It comes not at man's bidding—it keeps not away at his forbidding. Such should the remnant of Jacob be among many people. The influence they exert may be detested—the perpetuation of spiritual barrenness and drought may be, and often, alas! is eagerly desired—vigorous effort may be put forth to seal their lips, and nullify their influence; but such endeavours are often fruitless, and indeed frequently precipitate the effect they are intended to prevent. This heavenly dew tarries not for man, nor waits for the sons of men.

This figure—of the dew and the refreshing shower—is applied in Scripture to various persons and objects in the kingdom

of grace. It is applied to God himself,—'I will be as the dew unto Israel: he shall grow as the lily, and cast forth his root as Lebanon.' It is applied to our blessed Saviour,—'He shall come down like rain upon the mown grass: as showers that water the earth.' It is frequently applied to the gracious influences of the Holy Spirit,—'I will pour water on him that is thirsty, and floods upon the dry ground: I will pour my Spirit on thy seed, and my blessing on thine offspring: and they shall spring up as among the grass, as willows by the water-courses!' It is applied to God's word,—'My doctrine shall drop as the rain, my speech shall distil as the dew; as the small rain upon the tender herb, and as the showers upon the grass.' It is applied to the refreshment and joy of fraternal sympathy and love,—'Behold, how good and how pleasant it is for brethren to dwell together in unity!..... It is as the dew of Hermon, and as the dew that descended on the mountains of Zion.' It is applied, as in the text, to God's people in their relation to the world. How appropriately is this beautiful figure applied to the various persons and objects in that kingdom which bears so gracious an aspect towards man—which has been established for the very purpose of making glad the wilderness and the solitary place, and of causing the desert to rejoice and blossom as the rose—of turning our dreary world into the garden of the Lord! The connexion between these different objects, making the figure so appropriate in each case, is very obvious. God the Father, in the economy of redemption, is set forth as the source of all good. He sent the Son to suffer and die for us. The spirit proceeds from the Father and the Son, to subdue the enmity of the human heart, and secure its compliance with the invitations of mercy. The Spirit uses the divine word as the instrument of His gracious operations. And God's people, taught by him, are not only refreshed and purified, but become suitable instruments for refreshing and purifying others. Between these objects there is an inseparable connexion, and the same figure as in our text may be appropriately applied to each.

Here then, my brethren, we have set before us our vocation. Here we are taught the character we ought to possess, and the influence we ought to exercise. In all ages, God's people have been more or less scattered among the nations. Sometimes, as with the Jews at the time of the captivity to Babylon, they dwell among the heathen on account of the overthrow of the state to which they belong, and on account of their deportation from the land of their fathers. Often has judgment on such occasions been turned into mercy to themselves and others, as with the scattering of the tribe of Levi among

the tribes of Israel. At other times, as was the case with many of our pious forefathers in Britain, persecution has forced them to seek an asylum in other lands, there to obtain the liberty of worshipping God according to the dictates of their conscience, which had been denied them in their own. Again, as in the case with so many in our own day, members of God's family go to different parts of the world to promote most legitimately their own temporal good, and that of their families. Again, as with us missionaries of the cross, and our brethren found in almost every country under heaven, the land of our nativity is left, and foreign shores are sought, for the very purpose of devoting our every talent to the evangelization of the heathen. Even when there is no removal from one's native land, the child of God finds himself surrounded by the ungodly, whose spiritual interests he is bound to advance. This was assuredly the case with pious Israelites in the most favoured season of their state; and thus, I need not tell you, it is with our brethren dwelling in nominally Christian lands. Whatever may be the providential circumstances affecting God's people, which have fixed the bound of their habitation, they are everywhere called to be, and are bound to be, as 'a dew from the Lord, as showers upon the grass.'

When you consider the work assigned to God's people in all ages, it is fit that they should thus be among many people, and we see God's wisdom in thus disposing of them. They are often called *witnesses*. 'Ye are my witnesses, saith the Lord.' The Apostle Paul, after having given such a vivid though brief description of the achievements and sufferings of the faithful in preceding ages, finds in the one word 'witnesses' a comprehensive designation of them all. 'Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and let us run with patience the race set before us, looking unto Jesus.' These witnesses of our running and weight had previously been witnesses to God's word on the earth. How fit is it that witnesses should be among those to whom they testify. By a lie—the lie of Satan, believed by Adam and Eve—sin was first introduced into our world, and we daily reap the bitter fruits of that lie. By truth alone—the truth of God—can the evils of that fearful lie be counterworked. God's people have received His truth—they have believed His own testimony to his character, government, and way—they have set to their seal that God is true; and are thus prepared to declare to others that glorious truth which has set them free. To the promulgation of this truth among their fellow-men they are

bound to devote their best energies—their unwearied efforts. Again, God's people are represented as the *lights* of the world. 'Darkness has covered the earth, and gross darkness the people,' on account of their wilful estrangement from Him, who is the light, in whom there is no darkness at all. God's people are the appointed instrumentality for dissipating this darkness. They themselves are light in the Lord, and they are therefore commanded to walk as children of the light—to make their light shine before men—to shine as lights in the world, holding forth the word of life. How fit is it that they should be among those whom they are called to illuminate! that this candle of the Lord should be put, not under a bushel, but on a candlestick, that it may give light to all that are in the house! Without dwelling on such figures, I observe that God's people are the *leaven* by which the world is to be leavened with the knowledge and love of the Most High—they are the *salt* by which the race is to be preserved from utter corruption and ruin. To be fitted for this work, they themselves have been leavened from above—their hearts have been purified by faith: and thus qualified, they are placed among those whom they are intended to benefit, as leaven and salt are placed in the mass they are intended to affect.

If regard to the other parts of my subject would permit, it might be here proper to observe how far God's people in all ages have endeavoured to act towards the world in the manner prescribed to them. I can scarcely venture to hint the outline of thought which might be here pursued. When we read the history of the Church from the commencement of the world down to the present day, we find the servants of God engaged in this ministry with varying degrees of zeal and faithfulness. The names of Enoch, Noah, Abraham, Lot, and many others in early ages will readily occur to you. The children of Israel apparently were a most exclusive people, and yet their exclusiveness was in a great measure designed to subserve the interests of the world at large. In the very charter of the nation—the promise given to Abraham, that in him all the families of the earth should be blessed—this benefit to the world was clearly announced. While the children of Israel were most faithfully warned against alliances with the heathen, and conformity to their ways, they were taught by many considerations to look on them with deep interest, and earnestly to desire their good. They were taught that the whole race was descended from one pair, and that they were thus linked together by the bond of brotherhood, though by character and circumstances so widely severed. What other nation but themselves in the ancient world had this great fact—so uniting in its tendency—clearly

and explicitly announced at the threshold of their religion? They were often told that Jehovah was the Lord of the whole earth—that all nations were the creatures of His hand, and the recipients of His bounty—that He was entitled to universal rule,—and consequently that the gods whom the nations worshipped were vile usurpers. God's dealings towards His ancient people are represented as conducted in the presence of the nations, and intended for their instruction. 'The people shall hear and be afraid: sorrow shall take hold on the inhabitants of Palestina.' 'I wrought for my name's sake, that it should not be polluted before the heathen, among whom my people were, in whose sight I made myself known unto them.' God's favour to his people is supplicated, that the good of the world may be promoted:—'God be merciful unto us and bless us, and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations.' At the dedication of the temple, Solomon prays for the stranger out of a far country who should come to worship, drawn by the great name of Jehovah, as well as for his people Israel. How pervaded by the missionary spirit are some books of Scripture, written before the captivity in Babylon, when the Jews were dwelling a separate people in their own land,—for instance, the book of Psalms, and the writings of Isaiah! How much do we find about missionary principles, missionary operations, and missionary triumphs! When we wish to warm our hearts with the greatness and blessedness of our work, do we not refer to these 600 with frequency and delight? Is not our blessed Saviour represented in them as ready to descend for the rescue of the Gentiles, as well as of the house of Israel? It would be a work of supererogation to prove that under the present dispensation God's people are bound to seek the salvation of the whole of the human race, by making known to all the gospel of God's grace, as this is so patent on the face of the New Testament; but it may be proper to observe that it is on this subject in entire accordance with the Old Testament—that in the one we find nothing more than the development of the principles contained in the other.

In this arrangement, by which the great work of witnessing for God to the world has been committed to the Church in all ages, we see an illustration of the great principle of His government by which He has appointed that His favours should be mediately and not immediately bestowed. God is the giver of all good. He is the fountain of blessing. Whencesoever it may come, He is its source. This good is not, however, as a rule, directly bestowed from the hand of God. Look at the ordinary blessings of this life. Through how many means do

they come to us! What are the sun which shines upon us, the atmosphere which surrounds us, the water which refreshes us, the earth which feeds us, the animals which in so many ways serve us, but so many channels through which God pours down upon us the tide of His goodness! Man, from the nature with which God has endowed him, is capable of being the conscious and willing instrument of good to his fellows; and happy is he when, as he ministers to others, he looks on himself as appointed by God for this very work, to which he gladly and thankfully girds himself. For the comfort of the race—even for its preservation, it is indispensibly requisite by the law of God's appointment to help each other, and to be helped by each other. The appointment holds good in reference to the life to come, as well as in reference to the life which now is. God might have entirely dispensed with our agency, and directly advanced His cause in the earth; but in accordance with one of the most obvious and widely applied principles of His government, He employs us as instruments to accomplish His great designs. We should thankfully accept the appointment, seeing in it the wisdom and the love of our Heavenly Father. Thus is a high honour conferred upon us. Thus are we made fellow-workers with God—there is ample opportunity furnished for the exercise and strengthening of our principles. Thus are we made like to God, and fitter for the joys of His immediate presence.

Let us now apply the principles we have endeavoured to illustrate, to the position of Christians—especially of European and American Christians in India. We do not intend to speak of missionaries alone. Our duty is plain, and acknowledged on every side. We have come to this country for the express purpose of seeking the spiritual good of this people. If we neglect this work—if on any other object we expend our time and energies—even the world will condemn us, as turning away from the work of our profession. Ought we, however, to stand alone in these evangelistic efforts? May others pursue their respective avocations, and leave us unaided to contend with heathenism? How can those do so, who with us have been redeemed by the same Saviour, have been rescued from the same ruin, have been renewed by the same Spirit, have been brought into the same great household, have been imbued with the same great principles, and are travelling with us to the same glorious, happy home? It is not said in our text, 'The priests and Levites shall be as a dew from the Lord among many people;' but 'the remnant of Jacob shall be as a dew from the Lord'—the faithful among the chosen people. The Apostles were indeed in the first place addressed

by our Lord as the light of the world; but the Philippian believers, as a community, are enjoined by the Apostle Paul to 'shine as lights in the world, holding forth the word of life.' Again, when addressing the Corinthian Church, he says, 'My beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.' Can any thing be more evident from the word of God, than that, while the great body of His people in this world have, in His providence, avocations to pursue, which take up a large portion of their time and attention, they are bound to show their deep interest in the prosperity of His kingdom, and in the spiritual good of their fellow-creatures, by prayer, by sympathy, by influence, and by direct effort, to the extent of their ability? Do not all the principles of the renewed nature call for and require this consecration to God's service? How can the presence of this renewed nature be ascertained but by the acts to which it so directly prompts? Far be it from me to say that we missionaries are not laid under peculiar obligations to seek the good of this people—but surely we have much in common with our Christian brethren, and I think it is well for them and well for us, that we should sometimes look at our common obligations and common duties, as a band of Jesus' followers, providentially placed in a region where millions are perishing in the swamps of heathenism, and providentially placed among them for the very purpose of showing to them the way of peace and life. A brighter omen of good for this land I can scarcely conceive than a deep, warm, combined, sustained interest on behalf of the evangelization of the people, on the part of Christians of all classes and stations. Then we might confidently look for the speedy advent of better days.

Many and urgent are the considerations which in this land appeal to us as Christians. For instance, *How vast is the field before us!* Christianity teaches us to attach infinite value to every individual soul—as it tells us of the soul's responsibility—of its duties, of its capacity for good or evil—of its guilt, its depravity, its awful peril—of its undying nature—of the provision made for its rescue and recovery. Let a man be ever so degraded and debased—let every thing low and mean attach to his lot—let him be engaged in the most despised employment—let ignorance, vice and poverty strip him of every thing which commonly secures esteem and respect: and yet, under all that debasement, we see one possessed of an undying spirit—with vast capabilities for good and evil—for enjoyment and for suffering, and as such, immeasurably more valuable in the eye of God and all holy beings, than the whole material

universe. With this thought before the mind, how much is there to sadden the true Christian! In every part of the world, as he looks on his fellow-creatures, how much is there to awaken his most tender anxieties! In a country like our own —like that from which most of us now present have come—as we travel through its cities, and towns, and villages, as we look on the multitude of its inhabitants,—in their number, and in our knowledge that each one of that number is to live for ever in either weal or woe, there is surely much to call forth our deep concern. How small, however, is the population of Great Britain compared with the population of India! How many are the millions in this land travelling to eternity! How many of these millions are constantly entering the unseen world! Does not the very extent of the field demand our most vigorous efforts and most fervent prayers?

We cannot think of the extent of the field without thinking of its destitution. Every where man is guilty and depraved, and on this account stands urgently in need of the help which the gospel announces. While we keep this fact in view, we cannot lose sight of the fact that in some countries, owing to the prevalence of idolatry, of will-worship, of debasing rites, of corrupting customs, of gross ignorance, the evil principles of our nature are more fully developed, and the general character is more debased than in others. Many, alas! in the countries where Christianity is professed and the gospel widely proclaimed, are living without God and without hope; but they commonly occupy beyond all doubt a higher moral position than that occupied by a people like the Hindus. The tone of society is vastly superior. Need I tell you, my friends, how spiritually destitute this people are—how, notwithstanding the number of their teachers, they are wearied and scattered as sheep without a shepherd—how, notwithstanding the number of their gods, they know not the true God, and Jesus Christ whom he has sent—how, notwithstanding the variety of the means they employ to secure salvation, they neither know what salvation is, nor the only mode of obtaining it—how, notwithstanding the number of their sacred books, they are without the only record, which contains eternal life—how, notwithstanding the number and variety of their religious observances, they are deeply irreligious—how, in short, in a large measure by means of their religion, their intellect has been weakened, their moral sensibilities blunted, the evil tendencies of their nature developed, and thus mental, moral, and spiritual prostration fearfully induced. We have only to look around us, to see the desolations of many generations. In this respect we much resemble the Christian community

scattered over the Roman empire. Our eye ought to affect our heart. Like Paul at Athens, our spirit ought to be stirred in us, as we see the people wholly given to idolatry. With such spiritual famine prevailing around us, woe be to us, with the bread of life in our hands, if we hold our peace! With the pestilence of sin raging among the millions of this land—with destruction wasting at noon-day—woe be to us, if we fail to tell this people of the healing balm, and the good Physician! In the awful destitution of this land there is surely a consideration fitted to secure our hearty vigorous efforts.

The facilities we have for the evangelization of this land well deserve our attention. Like the other considerations we have mentioned, this consideration is very familiar to our minds, and from this very familiarity it fails to make the due impression. Some freshness may perhaps be given to the thought by contrasting our position with that of God's people in other ages, and in other countries. Consider the position of the remnant of Jacob mentioned in our text. They were far away from their own land, dwelling among the people who had subdued them and carried them away as captives. Gradually the foreign yoke was lightened—restriction after restriction was removed—some individuals of their nation rose to high rank and honour—but at the best, as a people, they were, while living among the heathen, the subjects of idolatrous rulers, who were commonly ready to allow them the exercise of their own religion, but who frequently looked on them with repugnance for the apparent illiberality of their religious sentiments and practices, and were ever prepared to curb every encroachment on the religious domain of their neighbours. Need I remark that our position in India differs widely from theirs? Look at the position of the Apostles and primitive Christians. So far as they dwelt among the Jews, and sought to convince them that Jesus was the Messiah promised to their fathers, they had to contend with the national pride and obstinacy, but the Romans under whose sway they were, felt no inclination to interfere. Gallio spoke out the real sentiments of his people, when he said to the Jews at Corinth: "If it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters." Here the Christians had chiefly to suffer from popular tumults, false accusations, and illegal assaults, caused by the malignant hatred of the Jews to Jesus of Nazareth. Very different was the case with labours among the heathen nations composing the Roman empire. There is not a doubt that the Apostles and primitive Christians were acting in direct opposition to the Roman law, on the principle that they ought to obey God rather than man. The Romans

allowed the nations they subdued to follow their own religious rites, but they strictly forbad one class of religionists to proselytise another. On the heathen principle that the earth had been partitioned among different gods, they were for securing to these what they deemed their lawful sway. The Jewish religion was regarded as one of the lawful religions (*licitæ religiones*) of the empire, but it was lawful only for Jews to keep its observances. It is certain that the Jews made many proselytes, and that such procedure was frequently connived at; but it is equally certain that it was illegal, and several well authenticated instances are to be found in history, of the law being successfully invoked to stop such proselytism. Hence the Apostles and primitive Christians were manifestly acting in opposition to the law of the empire, when they endeavoured to turn such from idols, to serve the living God and to wait for his Son from heaven. Hence the explanation of what appears a strange fact, that the primitive Christians sometimes suffered more under the rule of the most virtuous and just of the Roman emperors than under some of the monsters who disgraced not merely the throne, but human nature. They suffered more under the high-minded Marcus Aurelius than under the base Commodus. The former endeavoured to administer the law, while the latter was indifferent to it. We find indeed Paul defending himself successfully on several occasions before Roman tribunals, and in the presence of Roman magistrates, for instance at Philippi and Cæsarea; but it will be observed that this is not the point under consideration. At Philippi Paul rightly complained that the magistrates had beaten him uncondemned, being a Roman; and at Cæsarea he successfully defended himself from the charge of acting in opposition to the religion, the honour and interests of his fellow-countrymen. After the days of the Apostles the Christians were constantly charged with acting illegally, and all they could allege in self-defence was, that they were acting in obedience to a higher law than that of the Cæsars. How very different from them is our position in India, where the law gives us the unquestioned right to proclaim the Gospel to all willing to hear it, and to receive into our communion all willing to enter it,—where the law is administered by rulers prepared to give effect to its provisions. It is well for us to ponder this contrast between our position and that of the primitive Christians. I must not multiply illustrations. They will readily occur to you. I need simply refer to the civil and ecclesiastical law set against the Reformers from Popery—those lion-hearted men to whom under God we owe a debt of gratitude which can scarcely be overrated—

to the obstacles which oppose evangelization in our own days in Turkey, for instance, notwithstanding the wonderful relaxation of persecuting laws,—to the many and most formidable obstacles which stand in the way of Christian effort over a great part of what is called Christendom. When we consider that we are placed among a people so long and awfully estranged from God, the great majority given over to idolatry, and the most of the remaining number, the followers of a vile deceiver who, with a profession of regard for Christ was in fact a bitter enemy to His dignity and work,—we cannot be sufficiently thankful for the facilities presented to us to diffuse the knowledge of the truth as it is in Jesus: facilities which give us a position among the people to whom we minister, vastly superior to that of our brethren engaged in the same great work in past and present times. Such opportunities of doing good lay us under corresponding obligations to do good: the measure of our ability is the measure of our duty; and the neglect of such opportunities will unquestionably bring upon us no ordinary guilt.

Again, I observe, *our political relation to this people forms an additional obligation to seek their spiritual welfare.* They are our fellow-subjects; they are members of the same political household; they dwell under the same political roof. This may well be viewed by us as an additional reason to seek their well-being: for while Christianity enlarges the heart to the love of the entire race, it strengthens instead of weakening the domestic, social, and political bonds by which portions of the human family are united to each other. We are not merely the fellow-subjects of this people; we belong for the most part to the dominant race, and thus stand in the first class of citizens—a position which demands peculiar circumspection and zeal.

Is it not well also to remember continually, *how high—how distinguished the privileges of many of us are, as we have come from lands which have long had the inestimable advantage of an open Bible;* where the Gospel has been long and faithfully proclaimed; where the Sabbath is in a measure hallowed; where society has been in some degree moulded and elevated, even when it has not been renewed by the holy and heavenly influence of Christian truth; where, in one word, God has been very nigh to us? Surely we, who have been so highly favoured, ought to glow with zeal, and abound in effort, for the spiritual good of this poor benighted people, among whom, in the providence of God, our lot has been cast.

These considerations and others of a similar nature tell us to go forward. But there are difficulties in the way, most

formidable difficulties, notwithstanding the facilities I have mentioned. Unquestionably there are. How can any of us deny them, or even forget them? Their name is legion, and their obstructive power is appalling. Christianity is a foreign religion in the land, and thus is viewed with suspicion. So it was once in our land; so it has been among every nation under heaven, if we except the Jews: and we know, even to them it came from without, for it has not sprung from earth, it has come down from heaven. We are foreigners in this land. So were the first preachers of the truth among many whom they taught; so were those who first brought the tidings of mercy to our forefathers. As foreigners we have to encounter strange customs, a strange language, strange and often scarcely intelligible associations, with all the consequent defect of sympathy. Have not the most successful promulgators of the gospel in all ages been called to contend with similar difficulties? Are the people inaccessible? Is it difficult, often impossible, to obtain entrance into their houses, and mingle with them in social life? Are we thus debarred from employing means peculiarly adapted to make a favourable impression? This inaccessibility stands constantly in our way; but we know for our encouragement, that in our own times some of the most inaccessible tribes on the face of the earth have been reached and raised by the gospel,—tribes who in their brutal barbarism seemed to repel from their borders the footsteps of civilized man, and to render communication with them impossible. Different is the inaccessibility of which we have to complain in this country, but surely it is not more formidable and discouraging. Are we told of caste and family relationship, presenting a bold front to the Gospel? We know it, but what has Christianity been doing from the beginning but breaking yokes, and letting the oppressed go free? Do we hear of the severity of the climate? We who come from a temperate region know well this trial. We have often to lament that on account of it we cannot do what we would. But is not man a dweller under all climates, in all lands? Has not God in his providence placed him amidst the snows of polar regions, and under the burning heat of the tropics? Must not the gospel then—the antidote to his sin and misery—follow him into polar and tropical lands? With this view, must not the Church go with its Master's message to every part of the habitable earth? Must not the servant of Jesus strive to carry on His great commission, whatever may be the inconveniences of climate to which he may be subjected? Does he not know for his encouragement that God has raised the trophies of His grace in the regions of

everlasting snow, and in regions encircled by the sun? Do you tell of a numerous and most influential part of the community, whose profit, honour, prejudice are combined against the gospel, and in favour of the prevailing system? This is not the first priesthood which Christianity in its onward course has swept from its path. Do we hear of the wickedness of the people—of their moral debasement? How can we be ignorant of it, or unaffected by it? This is indeed the difficulty of difficulties, that which casts continually its dark shadow over us, and often sends a chill into our inmost souls. The corruption of heart, the searedness of conscience, the depravation of caste, the torpor of spirit, caused by the system of error and delusion which has so long crushed this people, present a mountain of difficulty, which can be levelled by omnipotent grace alone. We are utterly helpless; and it is well for us to be impressed by our helplessness, that we may depend on Him who can subdue all things to himself. We have only to read the first chapter of the epistle to the Romans, and gaze at the frightful picture of depravity there presented to us, to be convinced that the Apostle Paul, by the grace of God, laboured with distinguished success in a state of society as depraved as that of India can possibly be.

As to difficulties, God's people have had to contend with them in all ages. No good has been accomplished without meeting and overcoming them. If we be to wait till difficulties be removed, we may as well abandon the enterprise at once. We cannot ignore the formidable obstacles which oppose us; we cannot act as if they did not exist; we cannot leave their presence: but we ought not to be deterred by them from going forward. The work is most necessary; the Master's command is most explicit; the people's want is most urgent. They are perishing in their sins. They are hastening to eternity with a lie in their right hand. Their deplorable condition calls for our immediate and earnest help. We have in our possession the antidote to the evils which oppress them and the perils which endanger them; or rather, we have the knowledge of the antidote. The work then must be done. If we leave it undone, how can we look forward to the rendering of our account? Like the sluggard we are not to say, There is a lion in the way. There is a lion, but courage and perseverance will drive him out of the way. We are not to say with the restored Jews: The time is not come, the time is not come, the time that the Lord's house should be built,—while it is time, we think, to dwell in our ceiled houses, and take our rest. We are to arise and build; and before our resolute efforts, by the divine blessing, the work will be accom-

plished. What we have to do with the difficulties is, to bring them in prayer before the Lord—to acknowledge our weakness, our unworthiness—to seek aid from above—to implore the help of God's Spirit, that we ourselves may be strengthened, and that the hearts of this people may be softened—to gird ourselves afresh for our work in the name and grace of our God. If the difficulties have this effect on us, we may soon expect to see blessed times.

In conclusion, we have to inquire what we have to do, how we have to think and feel and speak and act, so that we may be to this people as a dew from the Lord, and as showers upon the grass. Time will not permit us to do more than glance at the course we ought to persue. If indeed we live under the habitual influence of the principles we have endeavoured to illustrate, we cannot be much at a loss regarding the path we ought to tread. Let us only have the abiding conviction that this work devolves on us as Christians, that we dare not eschew it; and we shall not be long left in perplexity. Let the prayer proceed from unfeigned lips: Lord, what wilt thou have me to do? and our Master will speedily teach us what we have to do and suffer for his sake. It is obvious that *the first thing we have to do, is diligently and habitually to cultivate personal piety.* We can be as a dew from the Lord among this people, only in so far as the Lord is the dew unto us. We can water others only when we ourselves have first been watered. We cannot give what we have not received. We cannot manifest a character we do not possess. This suggests to us the great reason why so few, even of those who have from early youth enjoyed the most distinguished privileges, are as a dew among this people. How many are there who have been baptised,—who have put on the Christian profession,—who with a measure of regularity attend public worship, and observe certain outward rites—who would deem themselves insulted and wronged, if their Christianity were questioned, and who yet, by their thoroughly worldly lives, by the entire absence of every mark of true godliness, make it manifest that while possessing the form, they are devoid of the power of religion? Is it conceivable that those who care not for their own souls, should care for the souls of others? Can we look for zeal in Christ's cause from those who have no love to Christ himself? Again, where the root of the matter is, where there is something like love to Christ, how cold often is that love, how strong is nature, how feeble is grace! How often is the soul like Gideon's fleece, when it was dry, while the dew had copiously descended on every thing beside! From such a weak sickly piety, little good can proceed. Here we see the great

reason why we all so often and egregiously fail in influencing aright the world around us. Let us only have the right character, and our field of effort is before us.

May *we not do much in our households?* Perhaps there is no country in the world where there are so many domestic servants as there are in this land; and surely it is the duty of the Christian master and mistress, earnestly to seek the salvation of their heathen attendants. Here is a field of more or less extent open to each one of us. Here we have some peculiar advantages. These persons are constantly around us; they cannot but see much of us; they are under our authority, and naturally look up to us. No one can be in the country without knowing that there are, at the same time, peculiar difficulties. We are often obliged to act with firmness; we have to censure many things we see; we have to frown on falsehood and fraud; we are sometimes repelled by hypocrisy and ingratitude. This does not cancel our duty, though it calls on us to seek grace that we may discharge it with wisdom, faithfulness, and kindness. We ought to remember habitually that our servants have the same nature with ourselves. We ought to be deeply affected by the thought, that while we are enjoying the consolations and hopes of the Gospel, those so constantly about us and near us, are entire strangers to our joys; that while we may have the most glorious objects before our minds, they live in an entirely different region of thought and of feeling, where scarcely one ennobling object is to be found. We ought to make it a matter of daily earnest prayer, that we may speak to them and act before them, not as convenience and passion may prompt, but as the Gospel requires, in order to their eternal good. Ought we not to strive, while acting with firmness, to act with gentleness, kindness, and circumspection? Ought we not now and then to drop a word to them, indicative of our deep concern for their welfare, and of our firm belief in Christ as the only Saviour? Ought we not daily to assemble them to hear the word of God read, and to hear prayer offered up on their behalf, as they cannot yet, alas! offer it for themselves? Do you say: We have often tried to do them good, and have been unsuccessful: we can do no more? If Christ had thus treated you and me, what would have become of us? We are not unanswerable for results; our servants may remain unbelievers: but if we do not seek their good, how can we expect to be at last accepted by our Master as faithful to our trust?

We ought to seek intercourse with the people. Their language, social customs, religious sentiments and rites are most formidable obstacles to the cultivation of intercourse—so

formidable that till a moral and social revolution be effected, they can be only partially surmounted. All, however, in the discharge of the ordinary duties of life, come more or less into contact with the people of this land, and wise zealous effort would doubtless be rewarded by the extension of this intercourse. Our interests and pleasure lead us to seek and obtain their society in some degree. Would not an habitual regard to their spiritual good prompt us to secure more frequent opportunities of conversing with them? When with them, we ought to strive to be as a dew from the Lord to them, by our courtesy, our consideration for their feelings to the utmost extent duty will allow, our manifest concern in their welfare, our special anxiety for their salvation.

European Christians might do much good *by visiting Mission Schools*, not only on occasion of public examinations, but at other times, when opportunity is found. An interest thus shown in the young would make a powerful impression on the minds of the people, by showing them how Christianity leads not only its ministers, but all its adherents to seek the good of others.

May I suggest that *the occasional accompaniment of the Missionary to his preaching stations on the part of fellow-Christians* might be productive of benefit? The missionary is scarcely ever seen by the people generally, except in the company of a fellow-missionary, or a native catechist. Hence the impression has widely spread that this is our professional work, in which other Europeans take little or no interest, to which indeed they are either indifferent or hostile. We are too often looked on as intruders, aiming at the destruction of the religion of the people, prompted by our own heated zeal, and unsustained by the sympathies of our fellow-countrymen around us. This impression is unfavourable to our obtaining attention to our message. Something would be done to efface it, by our being occasionally accompanied by European brethren. It would be seen that missionaries, while consecrated to the work of diffusing the knowledge of Christianity, have with them the best wishes of their fellow-Christians, whose time and energies are necessarily occupied with their respective avocations, but whose hearts are set on the evangelization of this land.

Might not European Christians sometimes advantageously worship and commune with the Native Christian Churches? I am well aware that there are at present insuperable obstacles to European and Native Christians worshipping ordinarily together. To name nothing more, the difference in language forbids such an arrangement. Even those who have learned,

and learned well, the languages of this country prefer very much for worship their mother-tongue; and as the preference is so closely connected with their spiritual improvement, in many cases it ought to be gratified. Then, many have too limited an acquaintance with the languages here spoken, to follow a discourse in either of them with any measure of intelligence. It would, however, I think, be well for European and Native Christians, to join together occasionally in public worship, as thus it would be seen they are one in Christ Jesus, and their christian affection would be drawn out towards each other.

Closely connected with occasional worshipping together is *occasional intercourse between European and Native Christians.* The obstacles to close and frequent intercourse, caused by difference in language, customs, and social position, are too well known to require me to dwell on them. I think, however, that it is highly desirable and practicable to maintain more intercourse than exists at present. European Christians ought to take a kindly interest in their native brethren; to look on them as raised from the pit of heathenism, the mire of which cannot be washed away in a day; to remember not only their most hurtful education, but their very disadvantageous position; and to seek by intercourse with them, so far as it can be cultivated, to raise them to a higher standard. I am well aware of the defective knowledge and grace of our Native Christians; but I have long been of opinion that the judgment often passed on them is more unfavourable than truth requires. When a European performs some low mean action, it is common to attach the blame to him individually; while a similar action, by one named a native Christian, is too readily regarded as characteristic of the community. Many judge native Christians by those unhappy individuals, who have succeeded in obtaining baptism from bad motives, and then have wandered from station to station, by their wicked lives bringing every where reproach on the Christian name. We might as well judge of European Christians by the European soldiers whom we too often see stagger on the roads in their drunken fits. The Native Christians, to be known, must be seen in their respective communities, engaged in their ordinary avocations—they must be seen in the daily tenour of their lives, maintaining themselves by their own industry, mingling with each other and with the world around them, bearing the trials to which all are subject, and contending with temptations to which in a greater or less degree all are exposed. When thus brought into close contact with them, we may see a good deal which will strike our minds unpleasantly, but we shall

also see much for which thanks are due to divine grace. I have seen them in all circumstances, in joy and sorrow, in prosperity and adversity, in health and sickness, in life and death; and it has been my happy lot to have witnessed on several occasions the most delightful exhibitions of Christian character. By European Christians taking a warmer interest in their native brethren, and coming into closer contact with them, I am convinced the Church in this land would receive signal benefit.

I need merely name the *duty of contributing to the missionary cause.* 'Worthy is the Lamb that was slain to receive..... riches.' Surely we who have been redeemed by his blood, are bound to lay our property at his feet, disposing of it as his providence and word direct. The claims of his cause on the pecuniary aid of his people have in this country peculiar urgency, and ought to be deeply pondered by the Christian heart. Some act nobly in responding to these claims; but it must be acknowledged that the great majority of our fellow-countrymen, when tried by the test of pecuniary aid to the cause of Christ, are found wanting. Very many give nothing at all; and others give a mere trifle on the occasion of a public collection; while their purses are freely opened to meet the demands of gaiety and pleasure. Among these, scarcely any thing is known of our operations, and yet they are ready to pronounce our failure. So far as their influence goes, its tendency is to turn their opinion into a reality.

My brethren, let us give ourselves anew to our Saviour and His cause. Let us seek to be what He would have us to be, and to do what He would have us to do. Let us unceasingly implore the aid of the Holy Spirit; and, refreshed by Him, we shall be as a dew from the Lord, as showers upon the grass. Our influence will be felt around us, making all to feel that God is with us. We may look for His blessing to descend on our influence and efforts, causing the dreary desert to give place to a scene of spiritual verdure and fertility. Our captivity will be turned as streams in the south, and we shall be led to exclaim with joy, 'What hath God wrought!' Let us join the whole body of the faithful in the prayer: 'Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands, establish thou it."

III.—*Brief Sketch of the Muhammadan Sect of Ferazís.*

Destitute of the living power that pervades Christianity, Muhammadanism must fall whenever the sword which sustains it, is broken. Wherever it has been, it has marked its presence by oppression and bloodshed, and it will never change its character. The spirit which inspired its youth would soon display itself again, were it not for the political subjection of its followers and the numerous external influences that press heavily upon them. The Ferazís, of whom we purpose giving a brief account, are fanatical Musalmáns who have renounced none of the principles of the parent creed; for whilst Ferazíism professes to teach a purer and simpler faith, it has all the appearance of being animated by a political design. Religion appears to be a subordinate consideration; at any rate we have no evidence that the sect owes its origin indirectly to the spread of Christianity.

The sect of Ferazís was founded by Sereut Oollah, a native of Fureedpore, who, about thirty-two or thirty-five years ago, set up as the Apostle of a reformed Muhammadan creed. He was a returned Muhammadan from Mecca, a sort of character looked upon by the ignorant people of Bengal as a prodigy of holiness. During his stay in Arabia he fell in with a large class of religious reformers, from whom, it is universally admitted, he received his entire creed. It is our opinion that the class here referred to, can be none other than the Wahabís, with whose religious principles it is desirable we should be acquainted, in order that we may the better appreciate the views of the Ferazís.

After the conquest of Egypt by Sultan Selim I. who thenceforward became the successor of the Khalifs and protector of the Muhammadan faith, the habitually scandalous conduct of the Turkish pilgrims was extremely offensive to the more devout Arabs; and towards the end of the 17th century, Abdul Wahab resolved to adopt such means as should effectually put a stop to the loose practices of the Turks. He soon secured the co-operation of an Arab chief, who devoted himself to the restoration of the pure faith and the establishment of an empire on theocratic principles. The reformed religion taught the existence of one God, inculcated belief in the prophetic character of Muhammad and the inspiration of the Qurán, and enjoined five daily prayers, alms embracing one-fifth of the annual income, fasts during the month of Ramzán, and a pilgrimage to Mecca. It discarded all tradition as an impure source of doctrine, taught that Muhammad was a mere mortal like any other man, but that he intended his creed for all the world and not for Arabia exclusively. Hence these reformers propagated their religion by the sword, and decreed that all who rejected their teachings should be exterminated. After a series of conquests in Arabia they took the city of Mecca in 1803, and their leader Abdul Aziz forbade the reading of the Khutbah in the name of the Sultan. They soon after overran Syria, and, were it not for the vigorous arm of Mehemet Ali, might have deluged Turkey itself. The decrease of their political power and their loss of territory, how-

ever, date from the year 1809, though at even a much later period than that, they again strove to recover their former position. They have now dwindled down to a mere religious sect, and employ themselves in disseminating, as far as practicable, the doctrines of the reformed faith.

We furnish these particulars regarding the Wahabís in order to show, that in its tenets and in its spirit, Ferazíism is the exact counterpart of Wahabíism. Sereut Oollah, the founder of the Ferazí sect, imbibed the views of the Wahabís, and on his return to Bengal set about the work of reformation. The term Ferazí denotes one who obeys the commands of God, and was given to his followers to distinguish them from the common Musalmáns, who practise many ceremonies that have no place among the precepts of the Qurán. The doctrines of the Ferazís, as we have already noticed, are in principle and in many of their details, precisely those of the Wahabís, if we except a few differences which are to be attributed to local peculiarities; and the history of the Ferazí insurrection at Fureedpore clearly shows that the spirit of the Indian movement is identical with that of the Arabian.

It would be an altogether unnecessary tax on the patience of our readers, to occupy them with a detailed account of the religious differences between the Ferazís and the common Musalmáns of the country. Sereut Oollah no doubt perceived the wide and promising field of reform that presented itself among the "so-called"—a distinction made by the Ferazís—Muhammadans of Bengal;—a race on the one hand exhibiting all the marks of degeneration induced by prolonged contact with idolaters, but on the other still retaining all the fanaticism of Islám. It was no difficult matter to gain their sympathies. Sereut Oollah soon gathered round him a large number of disciples to whom he explained his purer creed, prohibited all idolatrous processions, inveighed in strong terms against the unauthorized ceremonies that were practised at the birth and marriage of children, repudiated every practice that could show no better authority than tradition, held up the Qurán as the sole guide, and strove, as is justly apprehended, to inspire his followers with a desire for political independence. But this preacher of reform soon died, and it was left to his son to develop the spirit and aim of Ferazíism.

Dudu Meah, Sereut Oollah's son, began his apostolic career by pilgrimage to Mecca, where, as his followers are taught, he was favoured with sundry divine revelations foretelling his future greatness. He was aware that unity is strength; therefore, to promote this unity, he acknowledged no social distinctions among his followers, but laid it down as a law that the cause of the poorest Ferazí, no matter what its merits, should be considered as the cause of the whole body. This measure has tended greatly to increase the number of his followers, who belong for the most part to the lower orders of the people, and to consolidate his influence over them. He has his agents all over East Bengal; they go by the name of Khalifa or Sirdar, and their business is to watch over the interests of the disciples, to make proselytes and to collect the tax imposed by Dudu Meah for the purposes of the Asoociation. The Ferazís are an object of dread to all Hindus and

Musalmáns of the old creed. The oppressions they have practised and the revenge they have so frequently taken on all who have in any way thwarted them, are enough to account for this feeling. "A reference," wrote Mr. Dunbar, the Commissioner of Dacca, in 1847, in a letter to the Bengal Government, "to the records of the Criminal Courts in Fureedpore, Dacca, and Backerganj, will at once show that this dread rests upon no slight foundation. Outrages of the most atrocious nature have been committed with a daring which might well excite surprise, were it not known, that while every one not belonging to the sect, who dares to give evidence against a Ferazí, incurs their most deadly hatred and, unless powerfully protected, is sure before long to rue it,—evidence to any extent for the purpose of bringing off their own followers when in the grasp of the law, can be produced with facility on the mere word of Dudu Meah or his Sirdárs. The comparative impunity with which they have, on many occasions, been guilty of such outrages, has induced a confidence which renders them ever but too ready to take the law into their own hands. They not only resist successfully the levy of all extra or illegal cesses by the Zemindárs and Tálukdárs; but, with equal ability to pay their land rent, they give much more trouble than others in collecting it. They would withhold it altogether, if they dared; for it is a favourite maxim with them that the earth is God's, who gives it to his people. The land-tax is accordingly held in abomination; and they are taught to look forward to the happy time when it will be abolished."

Such being the state of feeling among the Ferazís, it is not surprising that the native population generally, have all along been impressed with the idea that the ultimate design of these fanatics is to transfer the Government of the country to their own body. It is a universal belief among them that Islám must one day prevail over every other religious system, and they are taught to look forward to the time when the entire population of the country, inclusive of Europeans, will be followers of Muhammad. Let it be further recollected that a Muhammadan has no idea of the prevalency of his creed apart from political supremacy, and what has just been stated as the ultimate design of Ferazíism, will appear not at all improbable.

Dudu Meah gives but little, if any, religious instruction to his people, though he is punctual enough in levying his tax. The number of his followers in 1847 was given at 80,000, and common report states the present number to be 100,000. This, however, is, we fancy, somewhat exaggerated. Since the year 1847, the sect of Ferazís has split into two or three parties, only one of which now acknowledges Dudu Meah as their leader. Still it is not unlikely that the actual number of his followers may, even at the present day, amount to about 70 or 75,000.

Before we close this sketch we would furnish our readers with a few particulars regarding the Ferazí disturbance which occurred in 1847 at Fureedpore. We give the account as it stands in the official report* of Mr. Dunbar, the Commissioner of Dacca.

* We are indebted to the ready kindness of His Honor the Lieut.-Governor, for a copy of this document.

"An Indigo-planter of the district, a man of the highest respectability, had for some years previousiy stood between the Ferazís and those whom they had sought to oppress in his neighbourhood. For this he had long been marked as an object of revenge; and fearfully was that revenge carried out. In open day his factory was attacked, plundered and burnt to the ground, and the residences of his friends and neighbours, the Hindu Zemindárs of Paunch Chur, shared the same fate. That they and their families escaped with their lives, was owing to their having been able to find an imperfect shelter from the flames and from the bullets of the attacking party on the roofs of their brick-built houses. The amount of property lost by them was computed at Rs. 26,000. In a pecuniary point of view, Mr. D.——'s loss was small; but his Gomashta was carried off, and according to the account given by some of the parties implicated, subsequently cruelly put to death in the district of Backergunj."

"Looking," continues the Report, "to these things, and bearing in mind that the employment of a military force was necessary some years back, to put these people down, and that not long after, troops were again warned to be in readiness to act against them, it will be admitted that effectual measures should now be taken for breaking up the association and giving them a blow from which they cannot readily recover. It may be said that as a political party there is no reason to entertain serious apprehensions from their designs, and that nothing further is required than the vigorous administration of the law; but the law has failed to reach them on former occasions, and it may do so again. If so, it is surely a subject of grave consideration, how far, as rulers of the country, we should be justified in leaving the lives and property of a vast number of peaceable subjects exposed to the machinations of men, so devoid of moral restraint, as Dudu Meah and his adherents have shown themselves to be, and with such fearful power for evil as they have at their command."

In regard to Dudu Meah's influence the Reports adds: "The power which Dudu Meah possesses for good or for evil is great, and if he chose to exert in the opposition to law, much trouble would be required to allay the storm he might raise. The readiness with which his will is obeyed, and the facility with which his followers can be brought together for an illegal purpose, were fully exemplified in the late outrage in Fureedpore; for the perpetration of which it is understood that several hundred men were brought together from different parts of the country; some of them, thirty to forty miles distant."

Such then is Ferazíism. Dudu Meah is as interested as ever in the success of his cause. With such principles and such a spirit, we may imagine what he would do had he but the power.—*Oriental Baptist.*

IV.—*Fly Leaves for Indian Homes.*

APPEAL TO THE RULERS OF BRITISH INDIA.

In a recent number our appeal in behalf of the mothers and daughters of India was to their domestic lords, the Rajahs and Babus, —and by them ultimately must a right adjustment of Woman's rights and interests be made. Meanwhile, however, as they are generally apathetic and inactive, even where they have become intelligent and liberal, it is absolutely necessary that influences external to Native Society should be brought to bear upon it. Our appeal is now therefore, not to the domestic, but to the political Rulers of India, including not merely the Governor General, and the Presidency Governors, but also Members of Council, the Senior Civil Servants, and all, covenanted or uncovenanted, who exercise, locally, or generally, Government influence.

Woman's Emancipation, which involves the interests directly of half, and indirectly of all India's population, may be hastened by its rulers by a variety of means.

1*st*. BY CARRYING OUT VIGOROUSLY THE GOVERNMENT SCHEME OF EDUCATION.—That scheme avowedly includes Female Schools. The duty we urge may rest chiefly; but not exclusively, with the ministers of public instruction in each Presidency. It is the duty of all to co-operate with these ministers and the inspectors, whilst Governors and Directors should see to it that their admirable despatches and letters be translated into living facts in this, the most difficult part of the work. The following extracts from a public letter dated April 11th 1850, confirms, by the unanimous voice of the Council Chamber itself, these views, whilst the utter failure of the Council of Education to carry them out, gives painful and impressive emphasis to the present appeal.

"It is the opinion of the Governor-General in Council that no single change in the habits of the people is likely to lead to more important and beneficial consequences, than the introduction of education for their female children." * * * *

"The Governor-General in Council requests that the Council of Education may be informed that it is henceforward to consider its functions as comprising the superintendence of native female education; and that, wherever any disposition is shown by the natives to establish female schools, it will be its duty to give them all possible encouragement, and further their plans in every way that is not inconsistent with the efficiency of the Institutions already under their management. It is the wish also of the Governor-General in Council that intimation to the same effect should be given to the chief civil officers of the Mofussil, * * * directing them to use all means at their disposal for encouraging these Institutions (female Schools) and for making it generally known that the Government views them with very great approbation."

The letter from which the above extracts are taken is signed by the present worthy Governor of Bengal, then Secretary of the Govern-

ment of India; and addressed to J. P. Grant, Esq. then Secretary to the Government of Bengal. It resulted in—NOTHING!

2ndly. BY LIBERALLY AIDING EXISTING EFFORTS OF A MORE PRIVATE KIND.—Here it is our privilege to notice that our noblest Ruler is the largest contributor to this cause in India. For years Lord Dalhousie has paid the current expenses of the Bethune School. Let each one either establish a school himself, or help those who have done it. Contributions for the Orphan Home under my care would be gratefully received and faithfully applied; but the aim of these LEAVES is neither personal, local, nor denominational; and I would plead for aid to all kindred Institutions, such as the Normal School, the Central School, the Scottish Orphanage, Mrs. Mullens's School,—all in or near Calcutta; and similar efforts at nearly every mission station in India. Certainly in many of these, the work would be greatly extended, were the means supplied.

3rdly. BY BRINGING BOTH PERSONAL AND OFFICIAL INFLUENCE TO BEAR ON NATIVE GENTLEMEN.—No one who wishes to have a good conscience, will doubt for a moment the duty of using personal influence, but in a matter so important to the well-being of the people, official influence should also be brought into play. With all respect let me say,—Your favour to the cause of woman's elevation should be frequently and firmly expressed. Your eyes should be open, and your helping hand ready to every movement in a right direction. To punish negligence might be unwise—guilt cannot always be dealt with as a crime *now;* but honour should be heartily awarded to whom it is due; for "Encouragement in good cutteth at the roots of evil." Titles or badges of honour have already been recommended by the Court of Directors for those natives who distinguish themselves in this good work. Let the principle be carried out. Let preferment be occasionally decided by this, where competing parties are otherwise of equal merit. To this, some earnest friends of the cause object, because it touches the lower motives and may encourage hypocrisy. We would touch the upper springs of a pure benevolence in natives, wherever we can find them; but all the lower springs of action are not positively evil, and we have the very highest authority for appealing to man's self-love, as well as man's conscience. As to hypocrisy, we would offer no temporal inducement in a matter of *faith;* but seeing that this involves great social interests, we confess that much as we abhor hypocrisy, we would rather see men yielding to the claims of justice, whatever be their motives, than perpetuating a cruel wrong with the most perfect sincerity. When the light of eternity is let fully in upon the world's history, it will be seen that Rulers who could not find their hands to break the rod of the oppressor, because of the silken bands of sentiment, would have acted more wisely, had they reserved these for the musings of old age; and, meanwhile, have wrought some deliverance in the earth.

Rulers of India! Humbly, respectfully, but earnestly I plead for your co-operation in this work. If you rightly represent the British spirit, you will soon make your influence widely and deeply felt. If not, an appeal must be to Britain itself, and there it will secure a

generous response; and, whilst our hope is chiefly in the people, we do not despair yet to see this cause introduced into Parliament. The highest Council of India and the Directors in London have taken it up, and surely if the Commons can listen to a Disraeli, when he raises questions about the *five per cents*, will not Lords and Commons give heed, if a Dalhousie or a Dunlop take up the cause of *fifty per cent. of India's population?* And is it too much to hope that, if an honourable peace allow more leisure for bloodless conquests, we may ere long have a royal proclamation on this very subject? What could be more graceful than VICTORIA, the most distinguished woman in the world, taking up the cause of 70,000,000, or more, of her own subjects and her own sex? Be this as it may, brighter hopes have a surer basis. When He that is "higher than the highest" shall come,—He who was not ashamed to be the instructor and the comforter of woman, when she sat at his feet, or wept at a brother's grave,—HE will most assuredly complete that elevation which his religion of truth, and love, and righteousness has already begun wherever it is known.

Calcutta, October, 1855. J. F.

V.—*Proposed Missionary Conference at Benares.*

We have much pleasure in giving insertion to the following Circular, proposing a Missionary Conference to be held at Benares in November next.

20th November, 1855.

DEAR BROTHER,—At a meeting of the Missionaries of the Church, London, and Baptist Missionary Societies, resident in Benares, and neighbourhood, held at the house of the Rev. W. Buyers, 9th November, 1855; Present, the Revs. W. Smith, (Baptist,) W. Buyers, C. B. Leupolt, R. C. Mather, J. Fuchs, C. Reuther, E. Droese, E. Evans, F. C. Cobb, J. Kennedy, H Stern, M. A. Sherring, H. D. Hubbard, W. Smith, (Church,) H. Heinig, and J. Gregson; the Rev. W. Smith, (Church) having been called to the Chair, it was resolved unanimously,

1.—That a general conference of all the Missionaries who can be convened, be held in Benares the first Wednesday in November 1856, and meet in the Hindustani Chapel, Cantonments.

2.—That a subscription be opened, to aid in defraying the expenses of those Missionaries who may come from great distances.

3.—That the last Thursday but one in October, be set apart by our different Missions for fasting or abstinence and prayer, and that the same be proposed to all the Missionaries who may purpose to attend the conference, and that the first half day of the meetings of the conference be spent in prayer.

4.—That all the members of the conference be requested to send in on, or before January 1st, 1856, a list of the subjects they wish to be discussed.

5.—That the Rev. Wm. Buyers, W. Smith, (Church) and J. Gregson be appointed a Sub-Committee, to select and arrange the subjects of discussion; to appoint the writers of the several essays which are to be read at the opening of each discussion; and to make all necessary arrangements for holding the proposed conference.

In accordance with the above resolutions, we earnestly invite your attendance at the proposed conference; your observance of the proposed fast; and also request that you will favour us with a list of the subjects you would wish to have discussed, in order that we may be guided to the selection of those which may be generally deemed most interesting and important.

You will observe that it is intended to open a subscription to aid in defraying the expenses incurred by those brethren who may come great distances. On this point, we hope to give some definite information ere the conference meets.

Please address your reply, not later than the first of next January, to the Rev. J. Gregson, Benares.

We remain,
Your most sincerely,
Wm. Buyers.
W. Smith.
J. Gregson.

VI.—*Report on Turkey and Greece, at the Paris Conference.*

The following report on Turkey and Greece, by the Rev. Dr. Dwight, of Constantinople, was read before the Conference, at the Church of the Redemption.

Turkey contains numerous sects and creeds, the principal of which are—Mohammedans, Greeks, Armenians, Roman Catholics, Nestorians, Jacobites, Copts, Jews, Protestants.

The Mohammedans form two-thirds of the population in the Asiatic provinces; but while they outwardly profess their religion—for the penalty of death is still in force against apostates—many of them are freethinkers, and care not a whit for the Koran. Public prayers and fasts are extensively neglected, much to the grief of the rigid Mussulman. This has been produced by the contact of the Turks with European civilisation, and the propagation of French infidel books. Twenty or even ten years ago, a Turk would never have entered into discussion with a Christian; now such conversations take place daily in certain places.

The Greeks in Turkey have remained stationary; their priests have unlimited power, and the people are wedded outwardly to their superstitions, although in the upper classes infidelity is thought to reign paramount, while it does not diminish their zeal for their Church, or their enmity to all reform. They are proud of their birth, and fear any dereliction from national unity. Their clergy are extremely ignorant.

The Armenians are in the most hopeful state; religious fervour seems natural to them; besides which, the Spirit of God appears to be influencing their minds. They are met with in all the principal towns, and travellers agree in stating that a spirit of inquiry prevails among them. Generally, their higher clergy oppose all discussion, and even use persecution to prevent their flocks inquiring after the pure word of Christ. Happily, by the blessing of God upon the efforts of Lord Stratford de Redcliffe, liberty of conscience is guaranteed to the native Protestants of Turkey. The other sects show, at least some of them, a small beginning of life, and missionary effort among them is not in vain. Many religious societies of England and of America bring their agency to bear on these masses. The British and Foreign, now aided by the American Bible Society, has spread abroad the pure word of God in fourteen different characters and tongues, by means of missionaries and colporteurs; depôts of the Scriptures are to be found in all the large towns and in many villages of the empire. Twenty-five years ago the Bible depository in Constantinople was a little room of a dark khan [inn] in a retired quarter; no outward sign pointed it out to the passer-by, and it was opened only once a week for the sale of books. Now it occupies three rooms in the centre and most public street of Constantinople, with a broad signboard in six different languages. A second religious book-shop has also been opened at Pera. The American, and lately the London Tract Societies, have had many books and tracts prepared and distributed. Two religious papers are also published periodically, one in the modern Armenian, and the other in Hebrew and Spanish. These books prepare the way for the missionaries, and the activity of demands for Bibles and tracts from the interior is daily increasing. The Turks themselves begin to purchase the Scriptures. To have a clear idea of the condition of the missionary cause, let us leave Constantinople and travel eastward. We come to Nicomedia, the scene of Diocletian's first act of persecution. We find there a Protestant Armenian Church of forty or fifty communicants, assembling under a native pastor. The formation of this Church is owing to a missionary having left there one single tract, "The Dairyman's Daughter." Twenty-seven miles further on, we find Adabazar, another station of the American Mission, extending its influence to the adjacent villages. Seventy miles south-west of Adabazar, is Broosa, where, if we may use such language, is a model pastor conducting a model flock. They have been greatly tried by fire and earthquake, and the last terrible shock destroyed their edifice, and dispersed the Church. There is something remarkable in the ruin of this town. The Ottoman empire commenced in the fourteenth century by the conquest of Broosa, and for more than five hundred years the remains of the Sultans have rested on a rock forming the citadel, in the centre of the town; now the rock, the tombs, and great part of the city are mingled in one mass of ruins. Six miles further, and we come to the Greek village of Demirdesh, where a little congregation of Protestant Greeks are now suffering persecution from the Greek priests. At Tocat, where Henry Martyn died, 400 miles to the east, are two American missionaries, surrounded by a regularly constituted

Church; at Erzeroum and Trebizond the same is seen. At Arabkir, far to the south, the interesting Armenian population are anxiously inquiring after the way of truth. At Cesarea, two married missionaries reside in the midst of a Protestant Church established last year. At Marash, after having been rejected eleven times by a fanatical and ignorant population, the missionaries have been heard, and now a native Church is arising there. But the most numerous Protestant population is at Aintab, where lately from twelve to thirteen hundred persons came to witness the dedication of the place of worship. At Smyrna, and at Akhissar (Thyatira), there are churches and preachers of the Gospel. Returning by sea toward Constantinople, we find a native pastor at Rodosto, on the north of the Sea of Marmora, surrounded with a small but zealous flock, tending to increase. At Constantinople, there are three native Churches, four regular congregations of Protestant Armenians, and one Greek, assembling every Lord's-day. At Bebek is a school for preparing candidates for the ministry, and wherever there is a Protestant Church there is also a school. The mission has altogether twenty-two Churches, and about 500 communicants, all of whom have been very carefully examined; nearly 3,000 persons are enrolled as Protestants, while many are so in heart, but have not yet mustered sufficient courage to face the scorn of the unbelieving. Diarbekir and Mosul are evangelised by the Assyrian Mission of the American Board; about 200 meet to worship, Armenians and Jacobites, at the former, and a smaller number at the latter place. At Thessalonica, a missionary is employed among the Jews. In Syria, the American Board has seven stations—Beyrout, Abeih, Bhamdoon, Tripoli, Aleppo, Sidon, and Hasbeiya; the population is Arabian, and divided into Mohammedans, Druses, Maronites, and Greeks. Twenty-three schools, containing 600 pupils, are attached to this mission.

Last year, an association of Christians of different denominations was formed in London, to aid the missions in Western Asia, especially the American Mission, which altogether employs in Turkey ninety-one American missionaries, men and women, and seventy-five natives. The nomination of a Protestant bishop at Jerusalem created no little sensation; and his labours, and those of the Church of England missionaries, of the London Jews' Society, of the Scotch missionaries to the Jews, and other Presbyterian agents, are all effectual in the one object of converting souls to Jesus. The Free Church of Scotland has seven agents in Constantinople, who direct their attention especially to the Jews. In the capital, an Englishman may, on the Lord's-day, find his accustomed form of worship, and excellent preaching, at the Ambassador's chapel; a Scotchman will find a Free Scotch church; an American, an American church; a German may hear three German services; an Italian will find a Protestant Italian service; and a Frenchman will find a French service at the Dutch Ambassador's. When the oldest missionary first went to Constantinople he found one service on Sunday, with a few attendants, at the English Embassy; now twenty-one sermons are preached every Sunday in ten different languages. Twenty-five years ago there was not a single Protestant

school, now there are thirteen. We dare not speak of the influence of the war: it would be premature.

The report concluded with a few words respecting Greece. At Athens, missionaries of the American Board, and also of the Episcopal and Baptist Board, are in the field; the Episcopal Board have especially directed their efforts to the young people, forming schools, some of which contain 600 or 700 children of all classes; the others turn their attention more to preaching and distributing books. But as yet few souls seem spiritually inclined.*

At the conclusion of the reading of the report, the Rev. W. G. SCHAUFFLER, of Constantinople, alluded to the wonderful series of events by which God in His providence had been smoothing the way for the Gospel in Turkey. In 1826, the formidable Janissaries were ready to take the life of any who attempted to preach the truth. In three days they had disappeared. Then the plague prevented people from congregating together, either in schools or places of worship. During 1837, in three or four months, 107,000 died of it. In 1838, a quarantine was established, and the plague ceased. When in 1839 Sultan Mahmoud began to persecute, his life was cut short. Then came the struggle between the English Ambassador and the Turkish Government respecting converts from Mohammedanism to Christianity, especially those who were Christians by birth; it was long, and the last word on the part of the Turks was, "It is our religious duty to put them to death." The Ambassador opened the Koran; his eye fell on the words, "If a man cease to be a believer, his body dies, and his soul is lost for ever." "It is not your duty to slay him, but to let him die!" he exclaimed; and thus the scale was turned. Then the rapidity of travelling is facilitating intercourse. M. Schauffler added that he had met a Turkish priest, and spoken to him of the beauties of nature and the power of God. "The fear of God is with you," was his reply, "not with us!" When the earthquake destroyed the Greek quarter at Broosa, the Turks gloried, for they had many dissensions, but a few days afterwards the second shock everturned the mosques, and all the tombs of the Sultans were dashed in pieces. When the war burst out, the Turks said, "It is the beginning of the end; our book is finished!" They think that every religious creed is founded on a book, whose end is come when prosperity ceases. "Thank God," we replied, "*our Book* is not done, nor ever will come to an end!" He then spoke with praise of the French army; and of many young men in it of good family, correct habits, and intelligent minds; hundreds of Testaments have been distributed among them, and received with respectful and friendly feelings. Special reference was made to the intolerant law which condemns to death every Mohammedan who shall renounce his creed, and avow himself a disciple of Christ; and it was urged as a duty binding upon the Protestants of England and America especially, to use their best efforts, at the present juncture of affairs, to get it entirely repealed. He believed that there was every probability of such endeavours, if made in good earnest, being crowned with success.—*Evangelical Christendom.*

* Six young Greeks are being trained by Dr. King for missionary labour in Turkey.

VII.—*The Paris Conference.*

The conference of Evangelical Christians of all Churches, and from all parts of the world, convoked by the French Branch of the Evangelical Alliance, has taken place. Perhaps a more significant event, regarded in a religious view, than the holding of such an assembly at Paris, has not occurred in the modern history at least, of that country, not to say of Christendom. There were those who looked forward to it not without apprehension, either that it would be attended by comparatively so small a number of persons as to divest it of moral influence, or that its proceedings would be so interfered with by local restraints as seriously to mar, if not altogether to destroy, their effect. On the latter point, it may be stated that such restraints certainly made themselves felt; but whatever inconvenience arose from them at the earlier stages of the Conference, they did not damage its ultimate results. These were at length attained, through the Divine blessing, in a manner to afford satisfaction to all. Nor were the meetings thinly attended; on the contrary, it is, we believe, no exaggeration to say that the expectation even of the most sanguine was surpassed. It is estimated that on the different occasions there were 1,200 persons present, and it is known that they came from fifteen nations.

French was, of course, the language ordinarily used, and all the documents were read in French, but other tongues were also spoken; nor did it contribute in a small degree to the interest and extraordinary character of the meetings, that they were sometimes addressed in the rough gutturals of the Teutonic, at others, in the sweet cadences of the Italian, and then again in the soft and unaccustomed sounds of the Scandinavian speech. If to Babel we are indebted for these varieties of the human tongue, assuredly on this occasion, they reminded us much more of Pentecost; for instead of confusion there was order, and instead of separation, concord. Nothing could surpass the brotherly feeling and harmony which reigned from the beginning to the close of he Conference; attributable, as we cannot scruple to believe, to the immediate action of the Holy Spirit on the minds and hearts of all. His presence was realised; His grace was felt. Hence the unction which breathed through the prayers, and the chastened, yet earnest concurrence of multitudinous voices in the sweet melody of praise. It is unnecessary to say that devotional exercises commenced the proceedings and pervaded them to the end; while once during their progress, and again at their termination, the brethren partook together of the Supper of the Lord. The impression left by the Conference upon all who were privileged to take part in it, was, we are persuaded, of the happiest kind, nor can we doubt that it will be followed by blessed results.

The opening meeting, which was entirely devoted to prayer, with its kindred engagements of the reading of the Word of God and of praise, took place on WEDNESDAY evening, August 22, at the Lutheran Church in the *Rue Chauchat* (called the Church of the Redemption), the largest Protestant Church in Paris next to the Oratoire. This spacious edifice was well filled. The Rev. Mr. VALETTE presided.

On THURSDAY *morning*, the 23rd, the assembly was held in the

Taitbout Chapel, *Rue de Provence.* After the devotional exercises, the Rev. Dr. GRANDPIERRE, who presided, delivered what may properly be denomiated the inaugural discourse. It may be fitly characterised as being admirably suited to the occasion—fervent, eloquent, and catholic. When it was finished, Pastor FISCH, of Lyons, read two reports—the first, on the priuciples which had guided the Central Committee of the French Branch of the Evangelical Alliance in convening the Conference, and the preparations they had made for it; the second, on the Progress and present State of the Alliance itself. Addresses were then delivered by the Rev. E. KUNTZE, of Berlin, the Rev. Mr. GAUTHEY, Director of the Protestant Normal Schools in Paris; Dr. CAPADOSE, of the Hague; and R. A. MACFIE, Esq., of Liverpool. After this, Dr. HOFFMAN, of Ludwigsburg, in Wurtemberg, spoke of the gathering together of the Jews in Jerusalem, and the importance of aiding them.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

A series of meetings was held by young men representing the associations existing in different countries, in part before, and in part contemporaneously with, the Conference; and it was gratifying to that body to devote one of its sessions to the interests of those valuable institutions. The chair, on this occasion, was occupied by the Rev. F. MONOD.

GREAT BRITAIN.

FRIDAY, 24th. This *morning* the Conference assembled in the Church of the Redemption, and the subject was, *The Religious State of Great Britain.* Sir CULLING F. EARDLEY was called to preside, while near him sat the Earl of RODEN, alike venerable in years and in piety. A French translation of a paper written by the Rev. T. R. BIRKS was read by Mr. P. COOK, who, at the close of the successive paragraphs, gave the substance of them in English. *L'Esperance,* the organ of the Protestant National Church of France, in adverting to it, says, "We despair of giving even an approximate idea of the comprehensiveness and richness of this document, and express a sincere desire to see it in print, for it treated of a multitude of questions." Indeed, it well merited this eulogy. It would be impossible for an analysis of it to be given in this summary narrative.

At the conclusion of the paper, the names of the English brethren present at the Conference (about eighty, but we believe the number afterwards exceeded 100) were read by the Rev. J. P. DOBSON, and, standing up, they were addressed by the Rev. G. FISCH; who, in the name of the French Protestants, expressed their deep gratitude for the generous hospitality and Christian love so often manifested towards them in England, and the joy with which they now welcomed their British brethren to France.

The Rev. A. DALLAS next spoke on the subject of the recent numerous conversions from Propery in Ireland.

INFIDELITY.

In the *evening,* the meeting was held in the same church, and the Rev. Dr. KRUMMACHER, of Potsdam, presided. The subject was *Infidelity.* The chairman's address was redolent with the fragrancy of

the flowers and the aroma of the rich spices of his sparkling and redundant imagination; but it was, at the same time, arranged in logical method, and warmed with the glow of a fervent oratory. "Beloved brethren (he said), I salute you in love and peace, and with my sympathy I bring that of all who deem personal faith of more importance than Church questions. The King of Prussia, my august master, has heard of these assemblies with deep interest, and has commanded me to bring him back a correct account of all the proceedings. We have a union, but its basis is narrower than yours, and it rests on a tacit convention; elements of a diverse nature are silent; many keys seem to bear the inscription, 'Touch me not,' lest the Divine harmony should be broken! We hope, however, to reach an alliance broader and closer. The days are evil, but worse are to come; the enemy rises higher and higher, and stronger in evil; but I see marshalled bright legions of faithful ones, and I fear not. Unbelief in Germany assumes seven forms: 1. *Indifference*, total indifference, distinguishing specially the class of Government officers, and from them descending to other classes. 2. *Rationalism*, making man's reason the highest and only religion. 3. *Pelagianism* is rife among pastors and schoolmen. 4. *Gnostic Pantheistical* doctrines attempt to dethrone a personal God, to annihilate all idea of futurity, and all sin; man is not immortal as an individual, it is the *species* that is so; the consequence is, 'Let us eat and drink, for to-morrow we die.' 5. *Materialism*, gross materialism. Socialism and Communism are now bound down with brass bonds; but they are not crushed; they will one day break their chains with tenfold force. 6. *Criticism* pretends to sift history and specially sacred history, and to perform its task artlessly. But it is not artless, it operates with *a priori* principles, such as—'Nothing that resembles a miracle dates from apostolic times; the Gospels and Acts are myths; the epistles, disputations, pamphlets.' But this party, grown mad with zeal, pierces itself with its own sword. 7. *A Moral Spiritualism*, not absolute disbelief in the Bible nor in Christ, but faith in Him simply as the perfect example and model of humanity. Opposite this camp of infidelity is the well-armed camp of faith. *Believing Theology* has its representatives among the highest ranks of our theologians. The Universities, in the great majority of them, are witnesses to the truth. Speculative philosophy has passed its golden age; truth is beginning again to be sought by the study of the Scriptures. Two-thirds of the young theologians enter the Church with positive views; church-visiting, and numerous pastoral conferences have strengthened faith. The *Darmstadt Gazette** has this year forsaken rationalism, for the cross of Christ, and popular publications are mulitiplying amazingly on the side of the Gospel. Thousands of meetings take place in our country, and the anxious question is the care of souls. With such instrumentality the people will reach the truth, if the Spirit of God breathe upon it. It is difficult now to find a spot absolutely without life, although there are few living communities, except in Westphalia, Wupperthal, and Wurtemberg. But though life is breathing in theologians, it takes more time to reach the people;

* For more than thirty years the standard-bearer of rationalism.—*Eds. C. C. O.*

they do not yet feel the ground solid, while their pastors are but feeling their way. Some, in preaching Christ, throw the seed roughly like stones at the heads of their hearers, instead of placing it in the heart. Many look for reform from change of discipline, hymn-book, or liturgy, and the people say they are mad! And then the people are kept back by the disputes between the Unionists and Lutherans, and Romanizers and the 'Strict' Protestants. But God has merciful views in relation to Germany. Beloved brethren of France, we Germans are ready to bring you useful gifts in science, pieces of gold, dug from the mine by our Christian thinkers; give us, in return, your energetic and manly decision. Christians, be Christians thoroughly! May God grant that as we advance, we may grow better."

The Rev. E. PRESSENSE had been charged with the preparation of a paper on the subject of the evening, which should have been read in its entireness, but after the speech of Dr. Krummacher he omitted that part of it which related to Germany. In the portion which was submitted to the meeting—and which, while it glanced at the Protean forms infidelity assumes in other countries, restricted itself principally to France—the writer displayed his mastery of the subject, and the great ability with which he could discuss it.

The brethren from Germany (between thirty and forty) were now presented to the Conference as those from Great Britain had been, and addressed with similar cordiality by Pastor VALETTE.

SATURDAY, 25th. Taitbout Chapel. *Religious Condition of the* UNITED STATES OF AMERICA.

G. H. STUART, Esq., of Philadelphia, in the chair. This, in the judgment of the French portion of the assembly, was perhaps one of the most animated and interesting of the meetings; attributable in part to the peculiar style of our transatlantic brethren's oratory, and in part to the amount of information communicated by them in relation to their country. The Chairman said that the honour conferred upon him to preside over such an assembly might excite the envy of all the monarchies of Europe; and in the same fervid style he assured the meeting that in comparison with North America, England and France might be blotted from the face of the earth and not be missed. A smile of incredulity seemed to meet his statement, that the American Tract Society alone employed 659 missionaries, and issued a monthly serial for children (a copy of which he exhibited), which had a circulation of 300,000, the cost to each subscriber being no more than eight sous a year.

The Rev. Dr. BAIRD presented a very voluminous document, extracts only from which he read, exhibiting the moral and religious statistics of the United States, and discoursing on many other subjects, as for example:—1. The position and extent of the country; 2. Colonization; 3. Progress in every branch of material interests; 4. Progress in moral and intellectual interests; 5. Progress in religion. It is impossible for us to attempt any further account of the contents of this extended paper, and it is moreover unnecessary that we should, since it will probably have left the press in the form of a pamphlet, before these lines meet the reader's eye.

The presentation of the American brethren took place immediately after Dr. Baird finished. On their names being called, to the number of about twenty, they all repaired to the platform. Dr. GRANDPIERRE, in French, and the Rev. F. MONOD, in English, bade them welcome, amidst the hearty cheers of the assembly.

In the *evening* session,

HOLLAND AND BELGIUM

Occupied the Conference, under the presidency of M. ELOUT DE SOUTERWOUDE, after a few introductory remarks from whom, the Rev. D. CHANTEPIE DE LA SAUSSAYE, of Leyden, read a paper, which was deemed one of the best that were presented, and in which he described the state of religion and of religious parties in Holland. A first rank, he said, is often ascribed to Holland among Protestant nations, but two-fifths of the population are Roman Catholics. Ultramontanism has modified the national feelings, and the resistance lately manifested was called forth more by the manner than by the fact of the Papal aggression. On the other hand, Protestantism seems to be entering on a new era; the dominion of the State over the Church has had its day, and the State now leans for support upon a sound Protestantism against all the causes which threaten its dissolution. Opposition to Calvinism has been strongly developed in the Reformed Church, and rationalism has prevailed to an alarming extent. The theological school of Gröningen unhappily glories in the absence of all doctrinal teaching, and pours contempt on confessions and articles, while that of Leyden is distinguished by its laxity in reference to the inspiration of the Bible and its vital truths. But the principles of the Evangelical Alliance have found a home in many hearts, and the breathings of a revival are felt throughout the country. The revival, however, has commenced with the flocks, and not with the pastors; and there is a danger, therefore, lest it should be wanting in knowledge and sobriety. We have much hope for the future, and great need of prayer.

After this paper, special prayer was offered up for Holland by a Belgian Pastor.

The Rev. E. PANCHAUD, of Brussels, then read his report on *Belgium.* He adverted to the death of the Queen, the confirmation of the young Prince, and the marraige of the Duke of Brabant into the Austrian family, as having strengthened the priest-party. The Court and the Government are Ultramontane; the nobility and the banking and commercial notabilities have the same tendency. Not a single school in Belgium, excepting those of the Protestant Churches, possesses a New Testament. Nothing is heard from the Romish pulpits and the Romish press but the glorification of Mary. Some courageous works, on the other hand, have been published against Popery. There are fifteen congregations united in the Synodical Church, and twelve pastors; there are also twenty-five Evangelical schools. Religious tracts to the amount of 30,000 are distributed annually, three religious journals appear monthly, 6,000 copies of the Scriptures have been sold, and new places of worship are being built.

A brother from Holland now engaged in prayer for Belgium.

Other brethren addressed the Conference; a letter was read from the separate Churches of Holland; and the President presented the brethren from the two countries to the assembly, who were addressed in a few words by the Rev. F. Monod.

GERMANY.

MONDAY, August 27th. The whole of this day was given to the *Religious Condition of Germany*. The *morning* meeting, under the presidency of the Rev. G. FISCH, was held in the Church of Redemption; the evening, the Rev. Mr. MEYER, of Lyons, being in the chair, at the Taitbout Chapel.

The Rev. Prelate Kapff, of Stuttgardt, who had prepared, at the instance of the committee, the paper with which this meeting was opened, was himself unable to be present, and his paper was read by Dr. Grandpierre. This valuable document, abounding with solid thoughts and large views, was divided into four parts. In the first, the writer took a general survey of the past in relation to Germany, with reference both to the Universities and the Churches. He described them as wrapped, at the beginning of the century, in profound slumber. It was no uncommon thing to hear pastors preach on the culture of the potato and the rearing of cattle. The second part treated of the hopeful signs of the present period. Rationalism is conquered in all the universities, and philosophy no longer dares to attack historical and living Christianity. At the same time, and this was the third topic, there are clouds which darken the picture. Irreligion and immorality prevail throughout the greatest portion of the German people. The last part of the paper sounded some premonitory notes of the great and terrible conflict which will precede the coming of the Lord.

When the paper was concluded, Professor THOLUCK gave some details relating to the German universities, and particularly of that at Halle. This contains the greatest number of theological students. At Heidelberg there are 70; Bonn, 200; Halle, 400. When he went to Halle, in 1826, he found only three pious students out of 950, and they owed their conversion, under God, not to the professors, but to a Christian workman; now, the professors are all evangelical, and the students are their friends, or, indeed, more like their children.

Subsequently another paper was read, on the *State of Religious Liberty in Germany*, by Dr. HERMANN, of Göttingen.

In the *evening*, the meeting was first addressed by Professor DORNER.

He had also prepared a paper on the *German Universities*, a lucid analysis of which was given by the Rev. E. Pressensé. There are twenty-eight universities, having 1,600 professors, and 16,000 students. The document was a very able one, and cannot be permitted to remain in manuscript.

The Rev. Dr. TAUBE read a paper on the *State of Religion in Northern Germany*, which very much corresponded with that of Prelate Kapff from the south.

FRANCE.

TUESDAY, August 28th. The Rev. Pastor JUILLERAT, President of the Consistory of the Reformed Church of Paris, occupied the chair.

A paper on *The Moral and Religious State of France* was read by the Rev. Mr. FARJAT, Wesleyan Minister of Bastia, in the isle of Corsica. Its object was to compare the effects severally produced on France by the Fine Arts, Philosophy, Roman Catholicism, and Protestantism. It gave the following Protestant Statistics: Places of Worship, 1,070; Pastors, 862; Church members, 2,004,599; Sunday-schools, 266; Schools of Theology, 2.

At the conclusion of this paper, the Rev. W. MONOD, of Rouen, delivered a speech of great force and eloquence, and which produced an extraordinary sensation. We earnestly hope he will give it entire in the volume he is preparing. He took up one point, which he illustrated and proved by a large and judicious range of thought. It was that France, apparently and professedly popish, is in reality a great antagonist of Popery, and the industrious propagator of Protestant principles.

SWEDEN AND DENMARK.

The *evening* of this day was devoted to the countries above-named. The chairman of the meeting was Captain BERGER, President of the Swedish Branch of the Evangelical Alliance. The Rev. Dr. BERGMAN reported on Sweden, giving a rapid view of the introduction of the Reformation into that country, and of its subsequant ecclesiastical and religious history. The paper, it need scarcely be said, was written in full sympathy with the recent revival which has taken place in some parts of the country, and deplored the intolerance exercised towards its promoters and subjects. It gave a succinct but sufficiently detailed account of the different religious institutions; and speaking of missionary efforts in the northern districts, especially mentioned that, under the protection of the British flag, while floating in the Baltic, a young evangelist had been enabled to proclaim the Gospel in the Aland islands, when Russia tried to prevent him.

A member of the Swedish Government, as we understood, deputed by the King, now rose in the Conference, and endeavoured to extenuate the persecutions, but did not attempt to deny them; and M. F. Monod replied, showing that, though possibly the persecuted might not be absolutely and in all respects irreproachable, nothing could justify the persecution of which they had been made the subjects, and that if intolerance was odious in Roman Catholic Governments, it was incomparably more so in Protestant.

EVANGELICAL MISSIONS.

WEDNESDAY *morning*, August 29. Church of Redemption. Rev. Dr. MACLEOD, New York, in the chair. This was a session full of interest both from the facts embodied in the elaborate report on *The State of Protestant Missions throughout the World*, prepared by the Rev. Dr. BARTH, of Calw, and from the heart-stirring speeches that followed it. It is impossible for us, by any analysis which our limited space affords, to do justice to Dr. Barth's comprehensive paper. Our solace is that it will be published.

After it had been read, Mr. LANGA, a returned missionary from Africa, gave some account of the Bassoutus. Professor SARDINOUX read a document on the duty of Christians to undertake the evange-

lization of the East, which was listened to with manifest attention, and led to a proposal that all Missionary Societies, and that of Paris in particular, should be invited to unite in this work to which God by His Providence appeared to be signally calling them. Sir C. E. EARDLEY suggested that a deputation of twenty brethren having some acquaintance with the localities and the languages, should be sent to the East, to examine and report on the best method of commencing such a work.

The Rev. Dr. DUFF then addressed the assembly in a strain of extraordinary fervour; and was followed by Dr. GRANDPIERRE and the Rev. W. MONOD, who were both moved to give utterance to their feelings by what had fallen from him, and the latter proposed that after the Conference was over, a special meeting should be held for prayer and humiliation in relation to missions. This proposal was enforced by Pastor Anet and accepted.

G. PEARCE, Esq., next spoke of missions in China. Dr. Cook mentioned some striking examples of the efficacy of prayer, and after Pastor Saussaye had referred to the Netherlands Missionary Society, Pastor Filhot offered prayer, and the meeting broke up.

SWITZERLAND.

This *evening*, the Conference met in the Taitbout Chapel, and COUNT DE ST. GEORGE presided. Two papers were presented, which supplemented each other, on *The Religious State and Habits of Switzerland;* one written by Pastor GUDER, of Bienne, of the Canton of Berne; the other by Pastor OSCHWALD, of the Canton of Zurich. Pastor Barde, of Geneva, sketched the principal traits in the Swiss character. Pastor Le Grand supplied interesting details of eminent Christians of the city of Bâsle, and spoke of the character and habits of Oberlin. Pastor Rivaz, of Lausanne, justified the formation of the Free Church of the Canton de Vaud. Mr. Naville communicated information respecting the Evangelical Society of Geneva, and that for promoting the welfare of scattered Protestants. And lastly, the chairman read a letter from Dr. Merle d'Aubigné, who had been charged with the preparation of a paper on Popery, but who, as we have already remarked, was prevented from attending the Conference and from fulfilling this duty by an afflictive bereavement.

The Swiss brethren, to the number of about twenty, were presented to the meeting, and received fraternal salutations from Pastor Descombaz, of Lyons.

THE JEWS.

THURSDAY *morning*, August 30. Chapel Taitbout. Sir C. E. EARDLEY presided.

A report on *The State of the Jews*, drawn up by the Rev. J. A. HAUSMEISTER, of Strasbourg, was read by Pastor Meyer. In substance it was as follows: In every period of the Christian era conversions had taken place among the Jews. The ancient Church of Jerusalem counted fifteen among its bishops. In the middle ages the corruptions of the Church, and the persecutions inflicted upon them, filled them with horror; but, even at that epoch, there were some who received the faith, among whom might be mentioned Nicholas de Lyra, the celebrated commentator on the Bible. Many Jews hailed the Re-

formation, and embraced it. But no missions had been established for their conversion until the beginning of the seventeenth century. The writer then digressed, to show that special missions for them were a necessity. He next enumerated the existing societies, and concluded by estimating the hopes which relate to the future.

ITALY.

Evening. Chapel Taitbout. Rev. E. PRESSENSE' in the chair. A masterly document was read by the Rev. M. MEILLE, of Turin, on *The Recent Revival in the Waldensian Church and the State and Prospects of Evangelical Religion in other parts of Italy.* We again lament our narrow limits, which prevent our giving anything approaching even to an outline of this intensely interesting paper. After adverting to Lombardy, Naples, and the States of the Church, where no bright spots could be described, it spoke of Tuscany, and described the awakenings there, and the efforts of Popery to suppress the truth; coupling with these events, which in a less or greater degree are known to our readers, a narrative of what had been done by the Piedmontese to carry forward the work of God. Then, taking a wider survey, the writer said, "Let us now turn our eyes to a general view of things bearing on the religious interests of Italy. The same reaction against Materialism and Infidelity has taken place as in France; and the ablest authors call for a spiritual and upright religion, while branding the brow of Rome. A second hopeful symptom is found in the spirit of liberty, which leads the people naturally to look towards those nations which have preceded them in freedom; they contrast free Protestant countries with calamity-stricken Italy; and admiring the fruits of the Gospel, they want to see the tree planted in their own soil. A third remarkable feature, is the extreme discredit into which the Romish clergy have fallen. They are everywhere ridiculed and detested." These encouraging signs, he proceeded to show, where tempered with others of a different nature; and concluded with an earnest appeal for the prayers and assistance of the Church of Christ.

"This, brethren (he exclaimed), is no time for discouragement, but it *is* a time for prayer. You are disposed to pray for the whole world; it is in this sublime feeling of love that you are met. Oh, manifest it in favour of Italy."

TURKEY.

FRIDAY *morning*, August 31. Church of Redemption. The events taking place in the East, the alliance of England and France in the defence of Turkey against Russia, the institution of a society among British Christians to aid the missions of the American Churches in that country, and, as the most recent, but perhaps not least significant circumstance, the formation of a branch of the Evangelical Alliance in Constantinople,—all conspired to awaken a more than ordinary expectation of interesting tidings from our brethren there. Nor was the Conference disappointed. Dr. Dwight, so well known by his missionary labours, and by his admirable work on Turkish Missions, sent report full of information on *The Progress of the Gospel among Turks, Greeks, Armenians, and other populations of Western Asia.*

OBSERVANCE OF THE LORD'S-DAY.

Evening. Church of Redemption. Two voluminous papers were submitted on this subject; one relating to Great Britain and Ireland, and the other to France. And addresses were delivered by the brethren Monod, Baraud, Panchaud, Hocart, and others.

HUNGARY.

SATURDAY *morning*, September 1st. Chapel Taitbout. Dr. KRUMMACHER in the chair. A paper was read by Pastor Fisch, but the name of the writer was withheld for prudential reasons. The Lutheran and Reformed Churches of Hungary were described as being in a very low state. The number of Protestants was stated to be three millions. Dr. Müller, of Hermannstadt, added some facts on the condition of Protestantism in Transylvania, where he said full toleration was enjoyed, but there is only a beginning of life in the Churches. Three different races form the population, about 12,000 Wallachians, 500,000 Hungarians, and 250,000 Germans. There are now in Transylvania 215,000 Lutherans, 380,000 Reformed, and 46,000 Unitarians.

Dr. DUFF related the expulsion of the Scotch missionaries from Pesth, and made some thrilling remarks on persecution and persecutors, which led the chairman to vindicate Governments and certain Sovereigns in particular, from the charge of being persecutors; but Sir Culling Eardley replied that if they had no wish to be persecutors, they did persecute on false reports and in order to please the priests.

The meeting was closed with prayer; but it was immediately followed by a special meeting on religious liberty.

CELEBRATION OF THE LORD'S SUPPER.

The preceding report of this extraordinary series of meetings will be left more incomplete than it is, if some account be not added of the two occasions on which the brethren met together at the Lord's Table. The first of these was on Lord's-day, August 26th, and the second was the final meeting of the Conference, on Saturday evening, September 1st. On both occasions the service was conducted in various languages. Prayers were offered and addresses delivered in French, German, and English, and at the Saturday's celebration, the words of the Lord Jesus over the bread and over the cup were pronounced in seven languages—French, English, German, Dutch, Italian, Danish, and Swedish. The elements were carried to the seated communicants by brethren in the ministry, we believe of every Church represented at the Conference. Then followed the closing doxology and benediction. And after this, there broke forth from the hearts of many brethren in succession, thanksgivings, to which their lips could scarcely give utterance, through strong though subdued emotion, first to "the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named," for the rich blessings which He had so graciously poured down upon His assembled children; and then to the pastors and evangelical Christians of Paris, for the cordial reception they had given to their foreign brethren—foreigners, indeed, in one sense, but in anothrs and a nobler, "fellow-citizens with the saints and of the household of God."

THE

CALCUTTA

CHRISTIAN OBSERVER.

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FEBRUARY, 1856.

I.—*The Religious Condition of South Australia, described in an Address delivered, Nov. 5th, 1855, at the Monthly Missionary Prayer Meeting, Calcutta, by the Rev.* E. MILLER.

DEAR CHRISTIAN BRETHREN,—It is not often that I have had the privilege of meeting with you on these occasions, when you assemble together on the first Monday of the month, to pray for a blessing on the labours of all who are engaged in spreading the Gospel throughout the world, and extending the boundaries of the Redeemer's kingdom. By the kind providence of God, however, I am brought among you this evening, having just arrived from a distant British colony, where I have been sojourning for a season for the benefit of my health. While I feel great pleasure in seeing once more many whom I love in the Lord and esteem highly for their own and their work's sake, I cannot but regret the absence of some who were formerly wont to unite with us on these occasions—some who have been compelled to seek the restoration of their health in their own or foreign lands—and others who have been called away from the Church below to the Zion above. The Lord can do what he pleases with his servants and people. He can either employ them in his house on earth, or in the temple above. It becomes us to acquiesce in all his dispensations; for the Judge of all the earth cannot but do right. It is ours to labour now, that we may enjoy the blessedness of the redeemed hereafter, in the heavenly Canaan. Happy should I have been to have sat at the feet of some one this evening who was more able to address you than myself. But our esteemed brother who was expected to have taken this part of the service is unavoidably absent; and I am requested to fill his place. I am also requested to give you

some account of the state of religion in *South Australia,* which I have so recently visited; although I confess I wish I had had more time to compose my mind and to collect my thoughts, before I ventured to give expression to them, on a subject of such importance. But I trust you will bear with me, my friends, while I make a few simple remarks on what I have seen and heard, during my four months' residence in that interesting colony. The passage of Scripture which occurs to me, and is impressed on my mind, in connexion with this subject, you will find in Psalm xxii. 27, 28; although the time will not admit of my elucidating that text as I could wish and as its importance demands: "All the ends of the world shall remember and turn unto the Lord, and all the kindreds and nations shall worship before thee: for the kingdom is the Lord's, and he is the Governor among the nations."

Australia and Van Diemen's Land may certainly be regarded as one of the ends of the earth; and it is very remarkable that so little should have been known of that distant region till the present century, and even up to the present time. Many parts of that interesting and extensive territory have never been explored; but from what is already known concerning it, we have every reason to believe that it will become ere long a vast and mighty empire. N. S. Wales alone contains above 400,000 square miles, and is the oldest colony there. Its population now amounts to 250,000. Victoria, which joins it, and was formerly called Port Philip, embraces the country between the sources of the River Murray and Cape Howe, Bass's Straits, and the 141st meridian of E. Long. extending 250 miles from N. to S. and 500 from E. to W. Melbourne is the well known capital of this colony, which may be denominated, without exaggeration, a land of gold, like Havilah of old. Its population is constantly increasing, and may be estimated at 330,000. Western Australia, or New Holland, which was first discovered by the Dutch in 1606, extends about 800 miles from E. to W. and 1,200 from N. to S., or has an area of one million square miles, from 129° E. Long. to 153° or the shores of the Indian Ocean; having a coast line of 4,000 miles. It was founded in 1829; but from the unproductive nature of the soil and other disadvantages, it has never made much progress, and is the least important of all the colonies in the island, whose greatest length from E. to W. is 2,400 miles and from N. to S. 2,000 miles—its average breadth 1,400 miles and the extent of coast line about 8,000 miles.

The colony of *South Australia* is situated between Victoria and W. Australia. It contains about 300,000 square miles,

including Kangaroo Island, which is itself about 100 miles long by 16 or 20 broad. The population, according to last census, is about 90,000. It may rank, therefore, as the third colony in point of importance. The other two, of larger dimensions, have within the last few years become objects of much interest and attraction to men of all nations and of every class, in consequence of their rich and inexhaustible gold mines; for *gold*, my friends, has a mighty and magnetic influence on the hearts and pursuits of men. Much wealth has been accumulated there by some in an incredibly short time; while others, less successful, have retired from the field of the diggings with disappointment and disgust. S. Australia, if it has not gold mines to compare with the other sister colonies, yet has some gold and also other useful metals, especially copper and lead. But it has wealth of another kind, equally valuable, because necessary for the sustenance of man and beast—I mean agricultural wealth. Its smiling fields and fertile soil, its thickly-wooded hills and well-watered valleys have peculiar attractions, and afford the prospect of an increasing population and a prosperous colony. More romantic and beautiful scenery is scarcely to be met with, than in this colony. It is watered, moreover, by several rivers, but especially by the Murray, which is navigable for at least 1,000 miles, and discharges its waters into the sea at Port Elliot, after passing through or forming Lake Victoria—and thus an outlet is furnished for its colonial produce, which may be exported to every quarter of the globe, so that other nations may be enriched by the labour of its cultivators, clothed with the fleeces of its flocks, and fed by the fruit of its soil.

S. Australia has proved a refuge and a blessing to many a poor but worthy farmer in our own highly favoured land. Many who had not a shilling on their arrival in the colony, are now, by their diligence and exertion, worth thousands of pounds, and are the independent proprietors of hundreds of acres. Others who went out with a small capital, have sheep runs, as they are called, of many square miles in extent. But if you ask, what is the moral and religious condition of these people, I regret to say, it is very low indeed. Some have been so bent on extending their possessions and adding field to field, that they are become mere earth-worms, and are "living without God and without hope in the world." Some I have met with, who had so long been deprived of religious ordinances, that they had lost all sense of the necessity or duty of worshipping God: indeed they began to question whether they had souls at all. Others, however, especially of our own countrymen, (I mean Scotchmen) still manifested an eager de-

sire to attend God's house, and to obtain a minister to preach to them the truth as it is in Jesus. I have known some who travelled eight or ten miles for several sabbaths successively, to hear a gospel-sermon, and to unite with God's people in celebrating his praise! These were Presbyterians. There is certainly much spiritual destitution in the colony; although considerable exertions have been made by the different sections of the Church to furnish a supply of ministers. The Episcopalians have in all 22 ministers, viz. 18 priests and 4 deacons, under one bishop; of these, however, only a small number may be regarded as faithful and evangelical men. The Wesleyans have 10 regular ministers, 83 local preachers, 38 chapels, and 30 other out-stations. The number of their adherents is about 10,000; but only 1,500 accredited members. The Congregationalists have 14 ministers; the Baptists have 4 ministers; the Church of Scotland 1; the United Secession 2; the Free Church 4 ministers, with about 3 or 4,000 adherents; the Roman Catholics 8 ministers and 1 bishop. There are also Bible Christians, Christian brethren, disciples of Christ, although I can scarcely tell the difference between these sects. The Quakers number about 100; the Jews 250. The German Evangelical Independents and German Lutherans have 8 ministers. The number of Germans in the whole colony may be reckoned at 8,000 or 9,000. Owing to the scattered condition of the population in South Australia, the work of the ministers of religion is rendered very laborious; and hence a horse or some other conveyance is indispensable, although expensive. The roads also, I may add, in most places where I have travelled, are very bad, and frequent accidents occur on them. The hardy farmers, however, and those who live in the bush especially, are fearless riders; and it is only surprising that accidents are not more numerous. The kind attentions which I received from all classes of people during my sojourn in the colony, have made a very deep and indelible impression on my mind, and make me slow to say what I feel, nevertheless, to be necessary, in order to give a true representation of the state of the people in that colony.

It did not appear to me, from all I could see or learn, that spiritual religion prospers among them. The spirit of the world and of the wicked one, I fear, prevails to a much greater extent than the spirit of Christ. Yet are there some fine examples of genuine piety and devoted consecration to the service of God. Some of these are to be met with in the Episcopal Church, some in the Free Church, and some among the Methodists.

All sections of the Church there are independent of the

Government; and the ministers are supported entirely by their congregations, although some of them are in very straitened circumstances. In New South Wales and Victoria the case is different,—large sums being annually voted from the public treasury for the ministers of religion; but some are unwilling to accept it. The Government Grants for education in South Australia are considerable, and two Inspectors are appointed to visit the schools receiving aid. The day is not far distant, we trust, when much more will be done in that colony, both for the cause of religion and education. It is still the day of small things there. In many districts vice is rampant, and even in the capital itself, there is much in regard to the morals of the people that affords cause for lamentation. The sin of drunkenness is fearfully prevalent, and the amount annually spent on wine and beer, spirits and tobacco is so great as to be scarcely credible. In the year 1853, it was £650,000, and in 1854, still more, without including £150,000, spent on colonial liquors. And this for a population of 80 or 90,000.

The Natives in this colony are in a very low and degraded condition. Indeed they are generally regarded as the lowest of the human species. Various attempts have been made to civilize and christianize them, but with very little success. They are but hewers of wood and drawers of water: some are employed as shepherds and as reapers in the time of harvest. Their appearance is most unprepossessing, and their manners disgusting. They live chiefly by hunting, fishing and begging, wandering from place to place, and in general exhibiting a picture of squalid filth and misery. Their number is not great, and is constantly diminishing, from causes easily assigned, but chiefly from their internal quarrels and contentions, tribe with tribe. They are certainly lower and far less promising than the Negro or the Hottentot. Still they are not beyond the reach of divine mercy, and ought to be viewed as objects of pity and compassion by all who profess to be followers of the Lord Jesus Christ.

Our hope and prayer is, that they may yet be brought into the Redeemer's fold and enjoy the blessings of the great salvation. Yes, my friends, "It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, even the chief."

Is it not predicted, that "Ethiopia shall stretch forth her hands unto God, and the heathen cast their idols to the moles and the bats?" The reign of the man of sin shall yet give place to the reign of Messiah. The wickedness of the wicked shall come to an end, and the just shall be established. Wars

shall cease to the ends of the earth. Slavery shall be utterly abolished. The kingdom of Satan shall be destroyed. Knowledge and righteousness shall abound. "Men shall be blessed in Christ—all nations shall call him blessed." Our object is to promote these ends. It is indeed vast and sublime, coextensive with the race of man and the limits of the globe. Our work is all-important and glorious: nor will it be done till every idol temple shall be abolished, and the temple of Jehovah erected in its room, yea, till it can be said,—

> "One song employs all nations, and all cry,
> Worthy the Lamb, for he was slain for us;
> Till every child of Adam catch the strain,
> And earth shall roll the rapturous Hosannah round."

II.—*Obituary Notice of Luke, a Catechist in the Kishnagur district.*

[*From the Christian Intelligencer.*]

It is with a sort of sorrowful gratification, a satisfaction which still is tinged with grief, that we present to our readers the following account of the life and death of a truly simple faithful Christian labourer in the Lord's Missionary work in India, poor Luke, the Native Catechist at Bollobpore, in the Kishnagur district, by the affectionate hand of Mr. Lincke, the Missionary.

We knew the man ourselves. We had often been struck by his simplicity, his humility, his steady laborious usefulness; and his remarkable anxiety to hear and learn as much as possible of the things of the Bible, the soul, and the way of salvation. Wherever there was an exposition of Scripture, or a conversation on scriptural subjects going on, there Luke loved to be as a quiet, but intelligent listener. Nor was it the mere love of listening; for he cared but little to be present where subjects of a secular kind were under discussion. We have thought that he afforded an illustration of "Blessed are they that hunger and thirst after righteousness, for they shall be filled;" for his own soul did seem as it were "satisfied with favour, and full with the blessing of the Lord."

Another point in the character of this dear departed servant of the Lord, which often called forth our admiration, and which we have thought might be instructive to many, was what we will call his *unspoilableness;* what would have injured others and has injured many, seemed to have no injurious effect upon him. Raised from an inferior position to one of comparatively very great elevation and influence, he never appeared "lifted up" in his manner and dealings with either the natives or his European superiors. He was always the same modest, humble, earnest Christian labourer.

He was much entrusted with pecuniary affairs, especially of late, connected with the Mission and the native Christian village, and yet, through grace divine, not only did no breath of suspicion ever rest on his integrity in all these dealings, but what is more rare still, his mind did not seem secularized by them, or drawn away from holier things.

His income was small, such as many native labourers of greatly inferior worth would consider far below their merits and their wants; but we never heard of any discontent on his part. He was liberal and never appeared to be in want; and when a small increase was obtained for him at one time, it was, we believe, altogether unsought and unexpected by himself.

But we leave Mr. Lincke to tell his touching tale of the life and death of his much valued helper. We have written these few lines as a sort of second testimony on personal knowledge of a dear departed fellow-servant in the Lord. Happy is he.

"The pains of death are past,
Labour and sorrow cease;
And life's long warfare closed at last,
His soul is found in peace.

"Servant of Christ, well done!
Praise be thy new employ;
And while eternal ages run,
Rest in thy Master's joy."

Bollobpore, December 13, 1855.

My dear Sir,—The other day when I had to inform you of the death of our worthy and faithful Catechist, Luke, I promised to send you a brief sketch, an outline of his life, &c., which I now do.

The subject of this narrative was first brought to the knowledge of the truth by the instrumentality of the late Mr. Alexander, when stationed at Culna, as a Catechist of the C. M. S.; and Culna being then connected with Burdwan, where I was located at that time, I happened to baptize him; and on one of my official visits to Culna, which, I think, must have been in 1834, I also married him to a girl brought up by the late Mrs. Alexander, who to the very last acted the part of a mother to her, the now sorrowing widow; but I never contemplated that I should also have the mournful duty of burying him.

Lockon, that was his former name, when a candidate for baptism, already endeavoured, I believe, to learn to read and to write Bengáli; and Mr. Alexander, perceiving such a laudable desire in him, afforded him both the means and opportunity of acquiring a very fair portion of either, and as soon as he found him advanced enough, employed him as a teacher in one of his schools. By unremitting exertion, diligence and good conduct, he rose higher and higher in the estimation of his employer, who advanced him also in his employment, so that when Mr. Alexander was transferred to Solo, Kishnaghur district, in 1838 or 39, Luke accompanied him in the capacity of Scripture reader and superintendent of schools, and there he soon rose to be the first of Mr. Alexander's assistants, and was styled Catechist. In

this capacity he continued to labour to the end of his life, and a more faithful and diligent labourer the C. M. S. could hardly find amongst all their different agents.

Desirous as I am of saying something of the character of the departed, I do not know how I can do justice to the subject.

Luke possessed a great deal of good common sense, which he brought eminently to bear upon every thing he put his mind or hand to; and ever willing and anxious to learn and to profit from every occurrence, person, &c., &c., he had improved his mind wonderfully, and carefully and faithfully applying and employing every gift and acquirement, he eminently became, in every way, a practical and most useful man, possessing naturally a great deal of energy and zeal, qnalities not very frequently met with amongst our Native Christians, nay not even amongst the natives in general.

Being for the most part a self-educated man, he possessed some originality, and the similes which he would bring forward to illustrate some subject or other, were often remarkable and striking. A heathen sircar, who knew him well, said to me only the other day: "Luke was a pandit without his having studied."

He also was endued with a great deal of discrimination of character, and his good sense taught him how to treat each individual accordingly, by which he made easily his way amongst his countrymen, and this also greatly contributed to render his endeavours with them successful.

Though he was a child of simplicity, yet he had so much wisdom, and his ideas and feelings were so much European-like, that he never committed himself so as to give occasion for taunt or ridicule.

I need not say, that he was honest, truthful and upright, and though so much elevated in his condition and circumstances, yet he never showed pride, but was and remained humble to the last; for he did not forget that "by the grace of God, he was, what he was," and 1 Tim: 4. 8, was most remarkably exemplified in his case. Yes, it was grace that had made him what he was; and it was the exhibition of it in his consistent Christian life and conversation, which gave him such a weight in society; for he was a leading, if not the leading man amongst all our native assistants in this district. It was likewise that, which procured him honour and respect from all with whom he came into contact, a favour which he so extensively, and remarkably, but also deservedly enjoyed—yea he had "a *good* report of them which are without," and was frequently quoted both by Hindus and Musalmáns as "a Christian indeed." A Hindu Babu hearing of his death remarked: "If Luke had been a Musalmán, he would now be made a "Pír" (saint), and honoured and worshipped as such."

People could not but perceive that he lived not for himself; but for the good of others—not grasping after money, or desirous of accumulating riches, a prevailing passion amongst many: no, he laid out himself and all he had for the benefit of his fellow-men, proving himself a good and faithful steward of the things entrusted to him.

Another pleasing feature in him was his cheerful and strict obedience to his superiors. You could depend on his executing your wishes to

the very best of his power, and felt only sorry he could not do more. He was always at his post, not waiting for orders, as many do, and ever ready for every good work; in short he was in every respect "far above his fellows." All the missionaries esteemed him highly, and those who knew him more, loved him. He has sometimes been called "a burning and a shining light," and been pointed out as one "whose praise is in all the churches," and truly so it was.

What I have lost in him I cannot express; neither can the loss our congregation has sustained in his removal, be sufficiently estimated. In fact his death is a general loss, not only directly to the Bollobpore congregation, but also indirectly to every one else in this district, and I may add, to the heathen too, in more than one way. A poor woman was heard to say: "This man will be raised high in heavenly glory, because numbers of people of all classes weep and lament for him." Indeed, the sympathy evinced by the natives all around is very great.

Drawing towards the close, I must mention, that during the latter part of last month there was much sickness amongst the children in our village, and many of them have died since. Luke was going from house to house, both by day and night, administering medicine and comfort to the sick and distressed. In the midst of this cholera broke out, and new anxiety, pain, death and lamentations came along with it. Luke again was found near the sick and the dying: also two persons of his own household fell ill, to whom he attended most assiduously, till he was fairly worn out with anxiety, labour, watchings, &c., when one morning, the 1st instant, he was seized himself with that dreadful epidemic; but it was only after 12 at noon, that the symptoms became serious and alarming.

Every one now, men, women and children, pressed around him, anxious to see or to serve and assist him. A Hindu neighbour, who had come to see him, said afterwards to me, that he (Luke) had been attended like a king, referring to the number of persons about him, all wishing to do him some kind service or other. Between 2 and 3 P. M., he seemed to give up hope, and desired to take leave of Mrs. Lincke and myself, asking us to give him our hands, and said with a cheerful countenance: "My labours on earth are now finished, and the promised rest is at hand." He also spoke of the crown which Jesus himself would place upon his head, and repeated a verse from a Bengáli hymn, bearing on the same subject. In the intervals between the paroxysms he would pray and repeat appropriate passages from the word of God. Whilst he was yet able to kneel (before 2 P. M.,) he had asked those around him to pray with him and for him, which was done twice.

It is still too painful for me to recite particulars attending his dying of so dreadful a disease, and I would only add, that he expired about 11 P. M. of the same day, and doubtless his spirit has entered into that rest, which he looked forward to with so much desire and joy.

One reason, that the idea of *rest* was so sweet to him, for he spoke several times of it, may be his having been of late so very much harassed, fatigued and worn out, both in body and mind.

His age was about forty, I believe.

He has left a widow and four adopted children unprovided for. He had only one child of his own, who died of cholera in 1849, at the age of 10. Three of the children he had adopted were the children of a pious Reader or Catechist, who at the time of his death had committed them to his care, and the fourth is the child of a near relative of his, who died as a Musalmán about two years ago.

It is confidently hoped that the Church Missionary Society will kindly allow his widow a small monthly stipend, to show the sense in which they held the character and labours of her worthy departed husband, who so long, faithfully and zealously served in promoting the best of causes.

His coffin was made of the planks which he had reserved for this purpose for some time past. His papers, both the public and private ones, I found all in the most excellent order, down to the very day of his death.

In conclusion, permit me to express my earnest desire and prayer, that the seed this faithful servant of God has sown so bountifully, may spring up and bear fruit, and that many of our native assistants may follow his example, especially his zeal in and for the work of the Lord.

It is contemplated to raise a small tablet to the memory of so worthy a man in the Bollobpore Church, and if any one under whose eyes these lines may fall, should feel inclined to assist us with a mite (for the congregation is very poor) it will be gratefully received.

I am, &c.

J. G. Lincke.

III.—*Popery in South India.*

Cardinal Wiseman, in his "Lectures," and not a few other Roman Catholics, on his authority, boast of India as manifesting in a peculiar manner the success, and, by consequence, according to their reasoning, the divinity of the Popish system of religion. There, they plead, it not only has flourished long, and is flourishing most luxuriantly still, but it continues to spread in a remarkable manner, like the banian tree, sending forth its branches more and more widely on every side, while innumerable pendent tendrils descend to the earth, there to take root and become new and vigorous stems, the parents of many other branches, till at last it covers the whole land. Protestantism, on the other hand, they say, has a blight upon it in India. It is making no progress; Providence evidently marking its displeasure against its heretical tenets.

It may be worth while to consider calmly what amount of truth there may be in these and similar opinions relative to the state of Christianity in South India.

In doing this, we wish to guard against giving offence to any of our Roman Catholic brethren. We wish to speak of them truthfully, yet respectfully, and as becomes erring men, while speaking of erring men. While we consider their tenets as most erroneous and dangerous, nay

even deadly, we do not forget that they are themselves, priests and people alike, objects of the Saviour's love and solicitude: nor do we doubt that many, perhaps almost all, of the priesthood adhere to these tenets conscientiously, as being alone, in their estimation, consistent with the truths of religion.

That Popery has a very extensive machinery whereby to extend its influence, and that it has also numerous adherents in this Presidency, is not to be denied. From "The Madras Roman Catholic Directory" for 1855, we glean the following items of statistical information respecting its ecclesiastical and missionary agency, and its results, around us; the field of operations reviewed including "Hyderabad" and "Ceylon," together with the Syrian churches of the Romish ritual.

Archbishop,..	1
Bishops, ...	13
Priests, including 397 Romo-Syrian Priests,..	664
Roman Catholic population, including 158,826 adherents of the Romo-Syrian Church,* ..	814,782
Goa Romanists, or "Schismatics," as the Directory terms them, ...	30,383

There are various other items that might be given; but the above are the most important. Perhaps, however, we may add the statement that in the Vicariate of Jaffna, in which the estimated Roman Catholic population is given at 60,000, eleven churches are now in the course of erection, some of which, it is added, are capable of accommodating 4000 persons. The truth of this is not at all unlikely; and the reason of such an apparently flourishing state of things there, is indicated in a subsequent article in the *Religious Intelligence* of our present number, where it is mentioned that the Government have lately repealed certain enactments, originally imposed by their Dutch masters, by which Protestantism had been made a necessary qualification for the holding of certain offices. On the removal of this restriction, many have reverted to their original heathenism, either in its Romish or Buddhistic guise.

At first sight such an array of numbers as is given above, and such demonstrations for increasing them, appear somewhat formidable. To the christian mind, also, they are fitted to cause no slight degree of pain; inasmuch as there is reason to fear that, with the Christian name there is in almost all of the subjects of Hindu-Romanism, little or none of the Christian life and spirit. In every land it is most desirable that those who name the Redeemer's name should "depart from iniquity," and be faithful witnesses to the holiness and purity, both of the doctrines of the gospel and of its divine author, our most blessed Saviour. But in an especial manner is this desirable in India, where the native superstitions are so gross, and where the consistent practice of Christians might be so influential in testifying to all around the infinite supe-

* Such is the number of these Syrians as given in the "Directory;" but we can say nothing of the value of the authority. They have been given, as of that number, for, we believe several years; though in 1836, they were said to amount only to 60,000: The Syrians, not of the Romish ritual being 120,000. [The Statistics are very erroneous—*Edit. of the O. C. Spectator.*]

riority of genuine Christianity. In not a few quarters, the lives and character of its professors, if not the only, would at least be one of the most effective, means of making the real nature of the holy and life-giving Gospel known to the ignorant and degraded natives. Hence springs one source of the deep regret felt by every enlightened Christian at the prevalence of Popery in this land to any extent whatever. It is in reality almost as childish and absurd and degrading as heathenism itself. This must be evident to every one who knows what Hinduism is, and who at the same time has inquired into the character of Popery as it exists in India. While it may, in fact, be said to be, for the most part, mere heathenism with a christian name, it yet falsely and unblushingly says that it is the truest and purest form, nay, the only form, of Christianity. Instead, therefore, of being a witness for Christ, it is a witness, in the most shameful and traitorous manner, directly against Him. Instead of showing to the natives what pure and undefiled religion is, and thus virtually reproving and putting down their vile and idolatrous superstition, it rather encourages them in it. It tells them that, in the woiship of their numerous gods, and in their various ceremonies, they are very nearly right; and that the Christian religion (as the Papists practise it) is in substance the same with their own.

In this point of view, the extension of Popery in India is deeply to be regretted; but with regard to any thing else, as to its doctrines and practices, it is of no great moment. It leaves the Hindus nearly as it finds them. It is, indeed, to be looked on, just as we would look upon one of the various sects of the Hindus, as Vishnuites, Sivaites, worshippers of Yagatha, &c. It is, just like them, an idolatry to be opposed and subdued by the Gospel: and He who, by means of his servants, is to win back India as part of his wide-world inheritance, is perfectly able to destroy its idolatries and abominations, as well as those of its sister brahminical system. As they are nearly identical in character, so are they alike unable to resist the power of his word.

We therefore think it may be affirmed that, while the imposing numbers, be they correct or not, which our Roman Catholic brethren boast of as adherents, appear at first sight formidable, they are found, when closely examined, to contain little to alarm. Popery is not here manifesting either the vigor or the progress its advocates plead. If we consider, first, the real character of its native adherents, and how closely they resemble the heathen, very little conversion can be detected. Not a hundredth part of the change takes place in them, which Protestants insist on before receiving converts from Hinduism into the Church. Hence, were we to say that the Popish population should be divided by 100, on account of *quality*, in order to make an approximation towards the real amount of work effected, we would be demanding nothing unreasonable. This would bring down their 800,000 very considerably. Next, if we take into calculation the amount of time during which the priests and missionaries of Rome have been employed in India, the number of their adherents will appear small rather than otherwise. Their efforts to convert may be said to have commenced with the arrival of Vasco de Gama, in his second voyage to India in 1502, now more

than 350 years ago. Indeed, that celebrated voyager may be considered one of the first Romish Missionaries to India. Lafitau tells us that as De Gama was, on that voyage, approaching the Malabar coast, he fell in with a large vessel, the *Meris*, which the Sultan of Egypt sent every year to Hindustán, and which was then on its return with a rich cargo, together with a large number of Mahomedan pilgrims on their way to Mecca. He first plundered the vessel, which offered no resistance, and then took out of it twenty children whom he destined to be monks. Next, he tried to sink the ship, in order to drown the crew and passengers, who altogether amounted to nearly 300 individuals. Failing to do this with sufficient speed, he set it on fire; no doubt thinking that the destruction of so many infidels—though certainly as horrible an act of cold-blooded atrocity as can be met with—was not a less pious deed than the salvation, which baptism, he believed would secure, of the twenty children whom he forcibly carried off. Many of the popish conversions were of a similar forcible character. Indeed that of the Syro-Romanists, who are mentioned in the preceding list as now following the Popish ritual, were originally *persecuted* into their new profession. When the Portuguese arrived, as above stated, under Vasco de Gama, there were 100 Syrian churches on the western coast, who knew nothing of, and cared nothing for, the Pope; who had only two sacraments, invoked no saints, worshipped no images, had no faith in purgatory, and whose priests married like other people. But before the close of the century they were most cruelly persecuted by the Goa Romish priesthood, (who had then full power,) for these damnable heresies, as the "Schismatic" termed them, till at last the major part of the poor Syrian Christians were, by fraud, treachery and cruelty, "converted" to Romanism; and now they are perhaps just as idolatrous and degraded as any other Romish Christians or Hindus in India.

Such, then, being the length of time that has elapsed since popery began its aggressions, and such the fiery zeal of many of its agents, it certainly must be acknowledged that the number of its adherents has not increased at any extraordinary rate.

Or if, instead of considering the past, we take a view of what is being effected by it now, in the way of aggressive measures for the conversion of the heathen of this land, we shall find that the numbers gained afford no such striking evidence of the divinity of popery as Cardinal Wiseman would have us to believe. In the aforenamed "Madras (Roman) Catholic Directory," the number of adult natives received by baptism into the Romish Church in Madras, during the past year, is given as *eight*. This is surely no great number, especially considering the close resemblance existing between heathenism and Roman Catholicism. Even including what they have done in the populous suburbs, the whole number of adult baptisms amounts but to *twenty-six*.

If now we take a cursory glance at what has been done by the missionaries of the various evangelical denominations in Madras during the same year, it must without hesitation be granted that if, according to Cardinal Wiseman, numbers constitute a proof of the divine favour, then, instead of there being a blight upon Protestantism, it must be

viewed as the object of the peculiar regard of Heaven, and the blight considered as rather resting on Popery. The following statistics will show the relative numbers. We only farther premise that by 'Madras,' we understand Black Town with its suburbs, Vepery, Egmore, Royapettah and the interjacent lanes, &c.

	Native adults baptised in 1854.
*Society for the Propagation of the Gospel in Foreign Parts** (all the converts being of Madras), ...	19
Church Missionary Society,† all being of Madras, ..	12
London Missionary Society,‡	17
Wesleyan Missionary Society,§	24
Free Church of Scotland (being from various parts of India, but all baptized in Madras,)	21
Church of Scotland (all being of Madras only,)	7
Total,.....	100

Here then we find that six Missions only in Madras can enumerate *one hundred* adult baptisms during the year, in Madras, as a counterpart to the *twenty-six* of our Roman *Catholic* brethren. We have not seen any report of the operations of the "Leipzig Evangelical Lutheran Mission." The zealous agent of that Society is very fully occupied, we believe, with the spiritual duties demanded of him by the large Christian congregation already formed, to whom he has been called to minister, and can have but little time for aggressive movements among the heathen. Yet we do not doubt that his report would also add to the number of adult baptisms, so as to compensate at least for those of natives from out-stations, and consequently not inhabitants of Madras, alluded to as having been received by one of the Missions named in the above List.

But enough, perhaps, has been said to show how ill founded are the vaunts referred to in favour of Catholicism, as well as the sarcasms levelled against Protestantism and its Missions. And most sincerely do we wish that our Roman Catholic brethren, the clergymen of that denomination,—should any of them see this paper—whose souls are as

* Of these, 7 had been heathens, 2 Mahomedans, and 10 Roman Catholics; but as Hindu Roman Catholics and also Mahomedans in India differ little if any thing, from heathens, no deduction from the number need be made, we think, on that account.

† It is only just to this highly honored Society—highly honored we mean by the Saviour, who has blessed its efforts with such abundant fruits—to state that, while it has received 12 adult natives of the conscience-seared, hard-hearted Madras into the Church by baptism during 1854, it has been still more successful elsewhere. The Secretary has kindly informed us that the number of similar baptisms during the same period in Tinnevelly was 411; in Travancore 216; and in Masulipatam 7; making in all *six hundred and forty-six*. May its agents long continue to be thus favored with the presence and blessing of the Holy Spirit!

‡ "Report" for 1854. It is added that the above was the number of adults baptized after the Rev. J. E. Nimmo took charge of the Mission.

§ "Report" for 1854, pp. 3, 4—We *understand* the Report to state that the above enumerated adult baptisms took place in 1854, but we may have misinterpreted it. Of the baptisms six were of Roman Catholics.

precious to the Saviour as those of any of the human family, could be induced seriously to consider not only the weakness of their reasoning referred to, but also, whether the arguments in support of the various peculiar dogmas of their Church are not equally ill grounded. In other words, we earnestly desire they would yield to the counsel of God, as revealed in his own word, rather than to that of fallible, prejudiced and selfish man.

If, however, they will still appeal to *numbers* as a proof of orthodoxy, we would remind them that the general body of Protestant native Christians in India is now not a small one; while if (what, as already intimated, we ought to do) we regard *quality* as well as *quantity*, and estimate one Protestant as at least fully equivalent to a hundred Romanists, in respect to the amount of spiritual change effected, than the balance in favour of Protestantism, notwithstanding all the sad deficiencies in many of our converts, will be very considerable. Irrespective, however, of this latter consideration, we may state that in the beginning of 1852, the evangelicial native Christian population amounted to upwards of 112,200, with about 18,500 communicants, for all India—the far greater part being in the South. At present they may be safely estimated at 115,000, with nearly 20,000 communicants. We do not consider this as at all a matter to boast of. On the contrary, we consider it as a very small result indeed; and if we were to ascertain the number of *genuine* Christians among them, they would probably be found to be vastly less; perhaps not exceeding a few thousands. Yet a beginning has been made, and for that we ought to be thankful.

Nor should it be forgotten, when speaking on this subject, that Protestant Missions in India are of comparatively recent origin. It was in 1705 that the first Danish Missionaries, Ziegenbalg and Plutcho, arrived at Tranquebar; and it was not till 1710 that the "Society for promoting Christian Knowledge," one of the earliest formed, extended its support to their Mission;—that is, only about 150 years ago; or 200 *years after the Roman Catholic efforts had commenced.**

There can be no great difficulty, therefore, in accounting for the difference in the number of adherents in the two Churches. Besides that of priority in occupying the field, many others, some of which have been already hinted at, might be enumerated. While there in a wide gulf of separation between Protestantism and Hinduism, there is but half a step between the latter and Popery. Hinduism and popery alike have gods and goddesses many, and lords many. The popish gods and goddesses, it is true, are called saints, but the distinction is of no moment; both being equally the objects of idolatrous worship in India. Both systems, also, have their images or idols, before which to bow and adore. Both have their religious festivals in honor of their gods and goddesses; and various flaunting processions through the streets, to temples and shrines, accompanied with barbarous music. Both observe the anti-christian distinctions of caste.

* We do not forget that the Dutch, on becoming masters of Ceylon, began to form Protestant missions there, in the earlier half of the seventeenth century; but these, for the reason adverted to above, hardly deserve to be taken into account.

In both, the priests neglect the important duty of instructing their people; principally attending to ceremonies and various external rites, and, in the case of the Romanists, to hearing confessions. Both ignore, almost equally, the great atonement made by our blessed Lord, and seek to work out a righteousness and salvation of their own, by mortifications, penances, deeds of charity, and gifts to priests and temples; or by foolish and sinful ceremonies, mantrams and forms of prayer and adjurations, and by calling in—in addition to their own doings—the help of other inferior deities (saints or gods) to aid them in over-persuading some greater deity to pardon their demerits, or bless them with their favor by granting some particular boon. So striking indeed is the resemblance between the religions, or rather the idolatrous observances of several heathen nations in Asia and those of Rome, that even, Roman Catholic missionaries have been sometimes amazed at it, and have attempted to account for it by saying that the devil must have taught the heathen such observances, in order to bring discredit on their religion. Much better would it be at once to acknowledge the truth, and confess that in consequence of Popery having, for many ages, been in the practice of borrowing rites from heathenism, she had at last become, herself, almost altogether heathen. We would again put a question to our Roman Catholic brethren, and ask them, whether there is not reason to suspect that their religious system, approaching so closely to the brahminical—the most absurd, and degrading on the face of the earth,—is not the true one?

But in reference to our immediate object we remark, that such being the strong similarity between the two systems, it is easy to see that thousands of Hindus might be induced to adopt the popish form of religion, without any difficulty whatever. Hardly any change on their part is required. They are generally aware that the number of their gods is estimated at something above three hundred millions. Why then may not the god Anthony, and the god Francis, and the gods Thomas and Peter and Paul, and the goddess Mary, and the goddess Catharine, with a thousand others, be added to the number, or reckoned part of it?

That fearful and even deadly errors should exist among the adherents of Popery in India, was to be expected, both from the character of their spiritual instructors, and from the principles by which these were influenced. Of those who ever laboured among them, by far the most eminent, in the estimation of Protestants and Papists alike, was Xavier. Yet with all his zeal and sincerity, how defective was he in the knowledge of Christianity!—What a lamentable mingling of light and darkness, of grace and superstition, of piety and idolatry, does he exhibit! His deplorable spiritual blindness and utter unfitness to be a teacher of others appears in the following extract from one of his letters to the "fathers" in Rome.—"In the height of the tempest, I took for my intercessors with God the living persons of our Society [the Jesuits], and joined to these all Christians, that I might be assisted with the merits of the holy Catholic church, whose prayers are heard in heaven though her habitation be on earth. Afterwards I addressed myself to the dead, and particularly to Pierre le Fevre, to appease the wrath of

God. I went through all the orders of the angels and saints, and invoked them all. But, to the end that I might the more easily obtain the pardon of my innumerable sins, I desired for my protectress and patroness, the most holy mother of God and queen of heaven, who without difficulty obtains from her beloved Son whatsoever she requests. In conclusion, I reposed all my hope in the infinite merits of our Redeemer."—On reading this strange farrago, who can help deploring that such a man as Xavier should have been so fearfully tainted and perverted, and have had his usefulness so much impaired, by the errors and absurdities of Rome? When such was the principal teacher, what superstition and ignorance may we not expect to find in his converts! Indeed, Xavier himself, notwithstanding their multitude, on discovering in them the utter want of any thing like a real spiritual change, little as he understood of the matter, often felt despondent. Though he did not, like the Abbe Dubois, absolutely believe the conversion of the Hindus to be impracticable, yet, in his letters to Loyola he has recorded his deep disappointment at the unsoundness and ephemeral character of his outward achievement, and suggested the necessity of employing more powerful means to secure their firm adhesion.

But if little that is good could be found in his disciples, even though we grant that some, through grace, might be wiser than their teachers, still less could be expected in those of his most famed successor, Robert De Nobili, and his associates. Prodigious numbers of Jesuits flocked to Hindustán, after the death of Xavier; and, inferring, from the partial failure of his system, that they must conceal every thing that might shock Hindu prejudice, they kept back from their converts all the peculiar doctrines of the Gospel, and adopted, almost without qualification, the practices of heathenism. They assumed the name and character of Bráhmans, and conformed to the customs of that haughty race; forged a document to prove that they were more ancient than the Hindu Bráhmans; composed a pretended Veda, the "*Ezour Vedam*," by means of which they hoped to insinuate the doctrines and practices of their church; wore the *cavy*, or yellow dress of the Saniassis; bathed according to the ceremonious observances prescribed in the shástras; put the sacred mark on their foreheads; and affected the utmost contempt for the pariahs. To such an extent did they carry their conforming principles as to render it doubtful to members of the holy see, whether they had not become themselves converts to Hinduism, rather than brought over the Hindus to Christianity. The deceptions of De Nobili especially, were most unprincipled. He even wrote out a solemn declaration that he was a Bráhman, and not a Feringhi (European), nor born in the land of the Feringhis.

These various deceptions, with the other measures employed, could not fail to add greatly to the number of their converts. The prime object, indeed, of the Romish Missionaries has all along been to get the Hindus or other heathens baptized, whatever be their state of mind spiritually. Even in the present day this is the case. Cardinal Wiseman, who has been already referred to, and who, in his "Lectures

on the Doctrines and Practices of the Catholic Church," frequently speaks of the amazing success, which attends the labours of Romish Missionaries among the heathen, as exhibited in the vast number of converts annually baptized, openly advocates the system of first *catching* their converts and baptizing them; and after that, not before, communicating to them such instructions as may be deemed proper. He vaunts that the protestant missionary, whose "fundamental rule," he says, is, that it is necessary for all men to read the Bible, and that their converts must understand the gospel before being baptized, never can baptize his thousands in a day, as the Romish Missionaries do. "*They*," he adds, "can do it at this day, and they have done it in every age; for St. Francis Xavier, like the Apostles, converted and baptized his thousands in one day,—and all may be so admitted, who adopt the principle, that whatever the [Roman] Catholic Church shall teach them, must be true."

No wonder that popish missionaries, in certain circumstances, have many baptisms; for it is to be observed that they act fully up to the unrestricting system the cardinal recommends. They even go far beyond it, when the darkness of a people allow. Some years ago the [popish] Bishop of Colombo, Apostolic Vicar of the Province of Manchoo, Chinese Tartary, who had lately returned to France, preached at Foix. Among other things, he told his auditors of the vast multitudes of heathens he had baptized. A number of men (themselves converts), he said, were employed to travel the country as *baptizers*. These were taught—not to explain Christianity, but simply to administer baptism, and, subsidiary to this, to know something of the diseases of children; not to cure them, for on their principles it was better that the children should die rather than live—but for the purpose hereafter mentioned. They were then sent forth to travel over the country; and, on arriving at a town, caused proclamation to be made that they could cure the diseases of children. The mothers came in crowds with their little ones; on which the baptizers asked them to bring water to wash the child's head. The mother immediately brings it, when the impostor takes some in his hand, pours it on the head of the child, and at the same time repeats the formula of baptism; and thus the child becomes a convert, a Christian, and member of the church of Rome!

With the aid of this "stratagem," for so the worthy bishop termed it, 40,000 children, he said, had in a short time been received into the Church. Of these 20,000 had died; but then he pleaded, they died regenerated by baptism, and were, on that account, more fortunate perhaps than those who survived. Further remarks must be postponed to our next.—*Madras C. Instructor.*

IV.—*Contemplated Improvement in the law regarding the tenure of Land in Bengal.*

We have on former occasions endeavoured to show the necessity of improving the law regarding the tenure of land in Bengal, which at present is one main source of the deplorable condition of the peasantry; and at the Conference held at Calcutta in September last, that subject was admirably illustrated in the papers read by the Rev. Messrs. Schurr and Page. We are therefore delighted to learn that there is now a prospect of some beneficial changes being introduced; and even at the risk of being again charged with giving to our pages a political character, we insert some passages from the speech made in the Legislative Council by Mr. Grant, who introduced the subject: being convinced that the cause of justice, humanity, morality and Christianity is closely connected with the measures which he proposes, and will be materially advanced by their adoption.

1.—*The Commutation of the Land Tax foreshadowed.*

It occasionally might happen, especially in the case of an absent proprietor, that a man's property might be sold for arrears of revenue which accrued from no intentional default and no negligence on his part, but from some accident, or from the neglect of an agent. Now, the property might be very valuable, and, if put up for sale, it might sell for a sum very disproportionate to its value to its proprietor. To enable proprietors to secure themselves, if they choose, from any such risk, he had provided that every Zemindar paying revenue directly to Government on an entire estate, should have the power of lodging with the Collector a sum of money, or Company's Paper, for the purpose of being applied to the payment of any arrear of revenue that might remain due upon his estate after sunset of the latest day of payment. This, if the deposit were made equal to one or two instalments of Revenue, would secure the estate from the possibility of being sold, even if the proprietor were living in England. *The deposit might be made in Government securities, sufficient in amount to pay the revenue from the interest, whereby the estate might be permanently secured from sale for arrears of revenue;*—a provision which might be of use for peculiar properties which, from buildings having been erected upon them, gardens or orchards having been planted upon them, or from other like causes, were of great value in proportion to the revenue assessed upon them.

We hail this proposal as the first instalment of a measure which we should like to see adopted, for the commutation of the land tax generally. In our opinion a cash payment, equal to twenty years' rent, would be preferable to a deposit of Government Securities; because it would be both final and

free from the inconvenience inseparable from the fluctuating value of Government Securities.

2.—*Registration of Sub-Tenures.*

He now came to the most important question of all—the question of under-tenures. The Bill, as he had prepared it, would enforce the registration of under-tenures. There were two classes of under-tenures —under-tenures which existed before the Permanent Settlement was made, and under-tenures which were created after it. Those that existed before the Permanent Settlement was made, continued to hold good after the sale of the parent estate for arrears of revenue. But the contrary, as hon'ble members were well aware, was the case with under-tenures created subsequently. Under this Bill, as it was now prepared, holders of under-tenures of either description would be obliged to register them. The time allowed for the application to register was three years from the date of the passing of the Act. Within that period, the Bill provided that the holder of an ante-settlement under-tenure, who desired to secure it against all risk whatever, should petition the Collector for registration: and the Collector, if he should be satisfied that the tenure was truly an ante-Settlement tenure, would allow the registration. The award of the Collector for registration might be contested by a civil suit, if such suit should be brought within one year from the date of the award; otherwise, the tenure would stand for ever freed from being subject to any question as to its validity.

The question of the propriety of enforcing the registration of old under-tenures was one which was, doubtless, open to much discussion. He had prepared the Bill in this manner, partly with the view of inviting such discussion. But he apprehended that as to the propriety of enabling the holders of old under-tenures to register, and so to secure themselves against all possible suits to destroy their titles, there could be no difference of opinion. The absence of anything like effectual registration in all our districts was the cause of constant litigation; for every holder of an under-tenure was liable to answer to the regular suit of every successive purchaser of the parent estate; because every successive purchaser of the parent estate enters with all the rights of the person with whom the Settlement was originally made, and, by the force of those rights, can put the holder of the oldest under-tenure to the proof.

This measure is so obviously the dictate of justice, that one cannot help being astonished at its not having been adopted long before this.

3.—*Independence of Talookdars.*

He now came to the case of new under-tenures. This had been admitted by all who had taken any part in it, to be a question of great difficulty; and certainly he, who had given a great deal of thought to it, was entirely of opinion that its difficulty had not been exaggerated. It had been under discussion for twelve years between persons who were of all the most competent to determine any such question.

He had been told on good authority that two-thirds of the land in Bengal were held under talookdar tenure. If so large, or anything like so large a proportion of land in this Presidency was held under that description of tenure, surely it was worth the while of this Council to make the tenure as secure as it was possible to make it. This is what he had attempted to do. He proposed that when the holder of a new under-tenure—that is to say, of any tenure created since the settlement—should apply for the registration of his tenure, the Collector should immediately cause the talook to be measured and surveyed, at the expence of the talookdar; provided that, in the case of tenures created after the passing of the Act, no such application should be received unless it was submitted within one month from the date of the Deed constituting the tenure. If the revenue authorities should be satisfied that the rent of the talook is fully sufficient to afford its share of the jumma of the estate, the tenure should be registered in complete detail, and this registry should secure it in all time coming, whatever might become of the parent estate. It would be an easy thing after the survey of the talook, where the Revenue survey had been passed over a district, for the Collector to satisfy himself whether its rent were or were not such as would *pro tanto* risk the public revenue: for the Revenue survey showed the precise area of every entire estate: the only difficulty was, to get at the assets of the particular talook, and to ascertain approximately the value of the rent of the land of the entire estate, which last point, when the area is known, would not, he hoped, be very difficult for all practical purposes. He believed that the cost of a special survey of the talook would not be large. It would not exceed, he was led to suppose, 4 Rs. per 100 biggahs. A person, therefore, having a talook of 1,000 biggahs might have to pay 40 Rs. for a special survey; and if the talook was worth anything at all, it was surely worth that to secure the property for ever. Where the revenue survey had not passed over a district, the process would be more expensive, but this was unavoidable. When the rent of the talook was ample, it ought not to be very difficult, after the survey of the talook, to prove the fact to the satisfaction of the Revenue authorities.

Such a measure as this is absolutely needed, if capitalists of an upright character are to be encouraged in settling as landed proprietors in Bengal. As the law now stands, they are positively deterred from doing so.

We had entertained a hope that Lord Dalhousie would not leave India, without applying the powers of his vigorous mind to the noble task of ameliorating the condition of the peasantry of Bengal. That hope, however, has not been realized: but if the measures proposed by Mr. Grant are adopted, the worst evils of the zemindaree system will be materially alleviated; and we may reasonably expect that in process of time some more comprehensive plans will be devised.

J. W.

V.—*Protestantism in France.*

At the meetings of the Congregational Union, held in London in September last, the Rev. Evan Davies read the following paper on the above subject, which gives a very lucid account of it.

France, viewed from the platform of the Congregational Union of England and Wales, possesses interest and attraction as strong as any subject of the same class to which the Union can direct its attention. From the stand point we occupy here, the general Protestantism of the Empire is that which claims our first, and perhaps our only regard; but especially its evangelical element.

While that land, as a whole and in a popular way, must be regarded as papal, yet God reserved to Himself in it in the midst of the fearful persecutions it witnessed, more than seven thousand men who never bowed the knee to the image of Baal; even so at the present time, also, there is a remnant there "according to the election of grace," in the form of an inflexible Protestantism, whose existence and vitality no persecution has been able to destroy, and no policy has been able utterly to corrupt. This paper will therefore be devoted to exhibit very summarily its extent and its character.

In France there are four religious communions in immediate connexion with the State. These are—Judaism, Papacy, Lutheranism, and the Reformed Church. Of the two former we can say nothing at present; but, in addition to the two Protestant Establishments just mentioned, there is a considerable number of churches that repudiate all state control and connexion. The principal of these are the Independents, Wesleyans, and Baptists. There may be a few others that do not come under the preceding designations; but, being few and uninfluential, they have not attracted to any extent the attention of religious men or the civil authorities. These are not, therefore, essential to a general estimate of French Protestantism. I begin with,—

I. The Reformed Church.—This Community claims priority on account of its numbers, strength, and general diffusion over the entire country. Its members abound most, however, in the south, in the west, and in the north-east. It has consistories in more than forty Departments, which amount, including the consistory of Algiers, to one hundred and six. These consist of more than 700 lay members, besides the pastors, which amount to more than 500. Public worship is conducted by this church in more than 500 places, including their parish churches and preaching rooms. This community has in connexion with it more than 300 schools of different kinds, attended by about twelve thousand children. Of their Sunday-schools, the available information is meagre and unsatisfactory. It is, however, but right to say, that many of the pastors promote their establishment with the most commendable zeal, and have already reaped a rich reward. Be-

sides Normal and schools of an advanced character, they have a Theological College at Montauban, under the direction of seven Professors, and attended by some fifty students. As the French Government receives and recognises the diplomas and certificates of the State College of Geneva, many young Frenchmen who contemplate the ministry of the Reformed Church, resort thither for their literary and theological training. It will be found, probably, that the education of the pastors is about equally divided between these two institutions.

Time and space would not be allowed me to describe at any length the constitution of this Church. I will, therefore, only state that it is, as the language already employed intimates, Presbyterian, but without the right of meeting in Synod. There is, indeed, a Central Council in Paris, but it is little more than a medium of communication between the Church and the Government. The powers of Synod the State holds with a tenacious and firm grasp. This many of the Evangelical pastors deeply feel; their connexion with the State they deplore as a dire calamity. While sighing for freedom and independency for the sake of their work, they for the present, at least, endure their fetters.

II. The Lutheran Church.—This community is confined principally to the Departments that border on the Rhine. In some respects it is more German than French. The former is for the most part the language they speak and use in their worship. It has some 250 pastors, occupying more than 200 parishes. These are formed into consistories. These again into inspections, of which there are seven. Each inspection consists of five consistories. The church is governed by a superior consistory, by directory, and by the Government. It has under its direction principally between 30 and 40 schools of various kinds, with some 4,000 pupils. It has a College at Strasbourg for the education of ministers, under the tutorship of eight Professors. The Confession of Augsburg is its ecclesiastical standard. Its constitution is more full and complete than its sister-establishment, the Reformed Church.

Both these Churches cost the State some million and a-quarter of francs or about 50,000*l.* per annum.

III. Other Protestant Bodies.—In this class I shall only mention three distinct communities—Baptists, Wesleyans, and Independents. There is, I believe, no regularly organised Presbyterian body out of the Establishment in France. There are doubtless some pastors and churches that hold Presbytery as a principle, but do not feel they are in a position, if in the disposition, to carry it out in a practical form. Hence such communities or churches come under the designation of Independency; but then, in such a case, it means Independency of the State. This is the meaning of the term often, as applied to continental churches. Still, there are Independent churches in France as well in principle as in practice.

1. Baptists.—I have not been able to obtain any reliable statistics of this body. A few churches are known to exist in different parts of

the Empire. They are, however, for the most part, Missionary churches, connected with the Baptists of America. There is only one church immediately connected with the Baptists of Great Britain.

2. WESLEYANS.—The followers of Wesley began their evangelical labours in France in the year 1790. Last year, the French Conference had 130 chapels and other places of worship in connexion with it; 20 ministers, 5 evangelists, 29 local preachers, 1,099 members, and 169 candidates for fellowship, 31 Sunday-schools, containing 1,562 scholars. One of the circuits of this Conference, however, is in Switzerland.

3. INDEPENDENT CHURCHES.—Including in this class, besides those churches that are self-supporting, the congregations and churches gathered by the Evangelical Society of France, the Evangelical Society of Geneva, the Evangelical Church at Lyons, with some other smaller societies which seek the spiritual good of France, there must be about 100 churches, with as many pastors, that repudiate, in principle or in practice, all dependence on the State, and hence called Independent Churches. This is exclusive of colporteurs and evangelical schoolmasters. I cannot venture on even an approximate calculation of such agencies. The number must be considerable. A few years ago it was found, after a careful examination, there were about 150 evangelical colporteurs in connexion with various societies in France; and a class of labourers they are that have been very abundantly blessed of God, in their hard and self-denying work.

From the preceding very imperfect sketch, we find that there are nearly a thousand ministers employed at the present time in the service of Protestantism in France. The Protestant population amounts to about two millions. There are some towns in the South in which there are hardly any Catholics at all, and a few parishes in which there are absolutely none; the whole population are as much Protestant as any town in Great Britain. But much of this wants spiritual life. Of the nearly 800 pastors belonging to the two Protestant Establishments, not more than one-half, possibly, are orthodox in their doctrinal views. Of this half again, many are destitute of spiritual life and love; so that from what appears in this general enumeration as hopeful and cheering, a distressing abatement must be made. "The worst evil among us is," states a faithful minister of the Reformed Church, "that many of our orthodox pastors, if sound in doctrine, are not exemplary in their lives. I know, for instance, one of those who has left his church on Sunday to attend a cattle-show." He adds, that card-playing and inebriation are not unknown among the orthodox ministers. "Oh! if the Lord," writes this zealous minister of the Gospel, "would deign to visit these blind and forgetful guides with the grace of His Holy Spirit, soon the ancient, glorious Reformed Church of France would revive." "However, thanks be to Him, there is encouragement. Many young pastors have entered into the movement which began two or three years ago, principally among those who have studied at Geneva, in the academy so well known for its heterodoxy. Another rejoicing sign is, that the

Evangelical Alliance has drawn towards each other the living portion of our Church and the Methodists, and the Dissenters, members of the Union of the Evangelical Churches of France. Here have originated some rejoicing revivals. The orthodox sleepers must be aroused, whether they will or not, when they are thus brought into contact with life and action."

While this state of things must be a source of deep distress, it is satisfactory, however, to find indications there as well as among ourselves, that heterodoxy, or any mere nominalism in religion, cannot maintain itself. It lives on endowments; it has no inherent vitality and strength; it is held up by a power from without. Still, after making every deduction which the truth requires, there is a large body of faithful men in France who preach and "set forth," with clearness and power, "those things which are most surely believed among us."

Some one may, perhaps, be ready to inquire, Do these brethren, this worthy remnant in France, put forth any commendable effort to advance their views of truth, better their religious position, and thus benefit the world and future generations? If it be meant to inquire, Are they doing what we do in establishing and maintaining public societies? the answer must be in the affirmative; while it must be confessed, that we are somewhat in advance of them; but let it be remembered, that we did not attain to what exists among ourselves at once. They have their Bible, Missionary, School, and other societies similar to those whose anniversaries are held in the metropolis in May, and last year they raised some 50,000*l.* in support of them. The home of such institutions is England. Here they are indigenous. Transplanted they do not so luxuriantly thrive. Still, cultivation will mend their condition in foreign soil, and our brethren across the Channel are learning the art, and we must patiently bear with them, and, in the meantime, help them.

It so happens that the evangelical Protestants of France are generally poor. Hence they look to their more favoured brethren elsewhere, and especially in Great Britain; and those who repudiate all state connexion, look to the Dissenters of this country. This is natural. The weak look to the strong. Many feel it is right to help to them; and some among us say, that the claims of the Continent come next, at least, to those of Foreign Missions.

After the deductions made a short time ago, it would appear, that there must be about 600 ministers in France who preach the Gospel of Christ. Considerably more than one-half of these are in the two establishments. They do not, as a rule, seek help for their own parishes; only for evangelistic labours, which they often carry on elsewhere—which sometimes they do in the face of all the opposition which the priests, the Government, and their own heterodox brethren can bring to bear upon them. Of this class of devoted men the names best known in this country are those of Ad. Monod and Grandpierre. The brethren of the various Free Churches have a deeper claim, for reasons it would be perfectly unnecessary to detail here. They are, and have been, long felt and acknowledged. I will, therefore, in

closing this rapid sketch, point out those societies and efforts that are worthy of your confidence and best aid. The first I shall mention is the "Evangelical Society of France." This was established some twenty-two years ago by Mark Wilks—a name that can never be mentioned in any Assembly of Congregationalists but with honour—for the purpose of doing for France what our Home Missionary Societies are doing for England. The agents of this Society amount in all to about 100. This is worthy of all confidence. Second, The Evangelical Society of Geneva. The missionary operations of this Society are carried on principally in France. This Society is at once represented and honoured by the name of the author of the "History of the Reformation," Merle d'Aubigné. Third, The Evangelical Society of Lyons. This is a local Institution, but one that has been highly honoured of God in doing a great work in that city and its neighbourhood. M. Fisch has been hitherto the worthy representative of this Society among us. Forth, The Union of the Evangelical Churches of France. This Union has many features and principles in common with the Congregational Union, whose Seventeenth Autumnal Meetings we are now holding; but it resembles still further the Congregational Union of Scotland. All these Societies are worthy of the entire confidence of the Congregational Body. They all practically maintain the Voluntary principle—repudiate altogether all State connexion; they are orthodox and evangelical—always "troubled on every side, yet not distressed," "perplexed, but not in despair—persecuted, but not forsaken," and sometimes "cast down, but not destroyed,"—they are God's witnesses in that land, if in sackcloth, yet his witnesses to the Papist, and to the Infidel, and to the world. The repeated injunctions I have received to be brief—to furnish only a text for discussion, will prevent my indulging in any account of the trials, labours, and successes of our brethren. I will therefore close by begging, in their name, for help. They are doing the same work in France that the Irish Evangelical Society is doing in Ireland, or the Home Missionary Society in England. The Society I have the honour to represent, "The Evangelical Continental Society," will, with the utmost readiness, undertake at any time to forward your bounty to the destination you may assign to it; or in case you should entrust any help you may give to the disposal of the Committee, they will, according to the best of their judgment, allot it to the most needy and deserving. Still, the Committee would wish it to be most distinctly understood, that they are but too happy to be the medium of conveying any contributions that may be entrusted to them for that purpose. Let me, therefore, again, in the name of hundreds of faithful brethren, ask your help and prayer. May I suggest to the assembled pastors the duty of making the Continent the special subject of prayer in the course of the month, or of every quarter, at the weekly prayer-meeting. Some of these brethren that you will thus cheer and animate are known in the churches of the saints throughout Protestant Christendom; many are not; but though in obscurity, they work faithfully for Christ, and are known and blessed by Him, and promote the objects, for the better advancement of which the Congregational Union of England and Wales was

formed,—" the intercommunity of churches," by gathering together the converted under their ministry into churches, by which that intercommunity is rendered possible and hallowing.

On the same occasion, M. Fisch, a protestant minister of Lyons, gave the following address.

He said:—It was with the highest satisfaction I heard that, in this meeting of the Congregational Union, you had made France one of the most prominent topics. Allow me, in the name of my country, to thank you for it. I hope these meetings will have a most blessed result. Whatever opinions we may entertain about the Alliance of the two nations, I believe that you love the people of France, who are now suffering and fighting with you. (Cheers.) I think, Mr. Chairman, that it is of the highest importance, at the present moment, that you should direct your attention towards France; and I may say, indeed, that the position of France among the nations entitles her to your utmost efforts and warmest sympathy. It is especially the case now that she needs your attention and efforts, for it is becoming the head, the heart, the right and the left hand of Popery in the world. (Hear, hear.) Look at the other nations which profess to be Roman Catholic. The Republics of Southern America can do nothing for the spread of Popery, because they have been too much degraded by it. Austria can do nothing for the spread of Popery; she has more than enough to do to keep her dependencies together, and I do not know that Austria has a single Popish missionary abroad. (Hear, hear.) Then look at Spain; she is debased and degraded by Popery, and is almost dying with convulsions of agony in the attempt to get rid of the evil. (Hear, hear.) Look at Italy, which has been regarded as the centre of Popery. It was; but it is so no more. (Hear, hear.) Go to Rome, and ask the Roman citizen his opinion about Popery and the Pope; and after looking round, if he can see no spies present, he will tell you,—but in a whisper, lest there should be any behind the walls,—that he abhors both from the very bottom of his heart. (Cheers.) Rome is not, then, the centre of Popery in the world. Then, of course, France is, and for the very reason, that she is least Popish of all. (" Hear, hear," and cheers.) We got rid of Popery at the close of the last century; and more completely so, in some respects, than Britain, for there were some middle age things which your country kept; and it is that which makes France greater than the other nations of the Continent. But, I regret to say, that she is now using the power which she derives from the Protestant principle in favour of Popery. (Hear, hear.) France may be divided into two parts. The women, I believe, are Popish; and you know the influence exerted by that better half of mankind; the other part, the men, have scarcely any belief at all; they are Infidels, but they like to have Popery as a matter of show; they like the fine music, they like the great procession, and they are very proud of being a Popish nation. They say now, that England is a great nation, but if it were Roman Catholic, it would be still greater. But the largest part of Frenchmen will, nevertheless, have no religion for themselves; at the same time, they are anxious to have a religion for their wives and children. (Hear.) France is the

only nation which can spread Popery in the world; and she is putting forth her utmost influence in this direction. (Hear, hear.) There is a Propaganda at Rome, kept for show; but the great propaganda of Popery is in the city of Lyons, where I have been labouring for fourteen years, which raises a vast sum a-year to send Popish Missionaries to every part of the world; and it does send some 5,000 of them—(hear, hear)—and some of them are sent to Great Britain. (Hear, hear.) Take care of it. (Hear, hear.) I say, therefore, as the great warfare of the age is against Popery, and as you have yourselves much to fear from it, do as an able general does,—attack the enemy in his own country. (Hear, hear.) Concentrate your efforts upon France; destroy Popery there, and you save England. ("Hear, hear," and cheers.) I think, also, that France commends itself to you in another respect,—the great destitution which is experienced in a Protestant point of view. It cannot be doubted, that the Protestant Church in France is decreasing in numbers. It is a melancholy fact, that, within the last forty years or so, the Protestant population of France has decreased from two millions to a million and a half,—a result which, I believe, has been brought about mainly from the want of Protestant schools and well-conducted places of worship. We have schools in 1,000 communes, while there are 39,000 communes, or towns and villages, which have none—(hear, hear) so that if there are Protestant parents in those places, they are obliged to send their children to Popish schools, and then, in the next generation, they become Popish. (Hear, hear.) Much, therefore, I believe, may be done for French Protestantism by assisting the poor schools, and establishing others. We ought to have schools in all places where there are even ten or twelve Protestant families, in order to keep them together and preserve them. Then, again, we have circulated three millions of copies of the Word of God in France; but we ought to have Evangelists to follow it; for it is much the same with the Christian life as with fire; you must have contact with fire in order to kindle fire; and you want living Bibles, to make living Bibles. (Hear, hear.) But all our Evangelical Societies for sending forth agents are deficient in their funds; I do not know one of them that is self-supporting. It is, however, a great blessing, in one respect, that we are poor; for, if we were not, we should probably, not have had the pleasure of meeting you here, and you would not have had the gratification of assisting us. (Laughter and cheers.) Let me tell you, that there is something of an Apostolical spirit in our French Churches, which has disappeared for centuries in the old Protestant nations. It is like a spring of water flowing from the rock, which has not had time to go over the mud, and become defiled. ("Hear, hear," and a laugh.) Therefore, if we are benefitted by coming to you, it is possible that you may be benefitted by coming to us. (Hear, hear.) France has peculiar claims, let me say, upon your sympathy and help at the present moment. To go back to the remark of our esteemed Chairman, I would say that we in France rejoice in the alliance of the two nations. (Cheers.) And we Protestants believe that we shall have good reason to rejoice for it. (Hear, hear.) There was a time when the prejudice in France

against England was very strong; and your Protestantism also, of course, was regarded with much suspicion. There was a time when a Canon of the Cathedral of Lyons, in order to strike a death-blow at us, published a pamphlet in which he called us Englishmen. (Cries of "Hear, hear.") This he endeavoured to prove, by showing that my name "George" was an English name. (Laughter and cheers.) He was quite right; for my godfather was King George III.—(Cheers) —but he did not know that fact at the time. To make it appear that we were Englishmen, was to give us a very bad reputation in France. But all this is happily changed now. (Hear, hear.) We need not now be afraid to avow our English sympathies, and we are not at all ashamed to do so—(cheers)—especially were we not ashamed, when your Queen was received with such welcome in the streets of Paris—to confess that we were the friends of England. (Cheers.) You must use the present opportunity; it may be but short. All may depend upon one man's life; may God spare it! (Loud cheers.) We may have to endure a little persecution; but perhaps that will do us no harm; and I should say, that if our dear English friends had a little of that same persecution, it might do them good. ("Hear, hear," and a laugh.) We are quite prepared to meet with and suffer a little persecution in the way of fine and imprisonment. (Hear, hear.) One reason which makes me desire especially for the Congregational body to enter with us into this warfare is this—and I do not say it because I am in the Congregational Union, but because it is true—that the future of the church of Christ in France is in the Independent Churches. I am not here to enter upon the discussion of principles; but in France I may say the State has no love for the Protestant Church, and, therefore, it is impossible there can be any earnest, serious bond between the two parties—(hear, hear)—and I think it is likely that it may soon be severed. What, then, remains? The Independent Churches; and we are anxious, if we can, by God's grace, to have an Independent College in Paris, and to unite all the Independent churches in a strong Congregational Union; for we may be quite sure, that, when the present bond between the Protestant Church and the State is broken, the best men of that Church will come over to our ranks; and I hope, therefore, in order to assist us in taking advantage of the new state of things which has come, and is coming, upon us, you will give us, not only the right hand of fellowship, but a handful. (Cheers.) I cannot close my remarks without commending to your love and prayers the Evangelical Church of Lyons, which is considered by the Independent Churches of France as an elder sister. That church is looked upon with great respect, and I believe deserves it. For 14 years I was the pastor of that church, and I have always received more from it than given to it. After a struggle of six months, I felt in my conscience that I ought to accept a call to Paris. I will leave this Evangelical church on your hearts, and ask you to endow it with your love, sympathy, and prayers. It is a poor church, for it is still what it was in the Middle Age under Peter Waldo, who was its first pastor. He was a layman and a merchant; but still he was the real pastor of the church at that time. (Hear, hear.) He and his friends in that

church were called "the poor men from Lyons;" and now there is nothing changed but the period. We are still the poor men from Lyons, and require your help and sympathy. (Cheers.)

VI.—*Appeal in behalf of the German Evangelical Mission on the Malabar Coast.*

We have been requested by the Rev. A. F. Lacroix, to give insertion and direct the attention of our readers to the following Circular.

The brethren of the GERMAN EVANGELICAL MISSION in the Tulu Country, Canara Collectorate, are under the sad necessity of levying an extraordinary war-contribution among their friends in this country, in order to repair without delay a great loss inflicted upon them by the incendiary destruction of the newly built Mission-house at UDAPI, the principal seat of Krishna worship on the Coast of Canara.

The conversion of a considerable number of heathens, principally of the Billava (Shanar) caste in the villages situated to the North of Mangalore, from the Upaphalguna river, near the latter town, to the Udiávara river, north of Udapi, has led to the erection of a station at Mulky, then of out-stations at Uchila farther north, and at Gudde near Udapi. Some families at Kaliyanapura, a place northward of Udapi, having been added to the Church, the brethren at last resolved on establishing a principal Station at Udapi, and boarding Satan in his own den. The senior brother of the Tulu Mission, by the direction of the Committee at Basle, undertook the lead of the vanguard. It was expected that the eight great Swamies of Udapi would oppose the advance of the Mission to the very ramparts of their stronghold with all their might. When br. Greiner applied for a piece of Government land in the vicinity of the town of Udapi, petition upon petition was sent from the leading men against the settlement of the Missionaries. At one time it was believed at Udapi, that we wished to obtain possession of a little wood in the neighbourhood, when lo! in one night all the trees were felled, as if by enchantment. At a later time, a piece of waste land, for which an application had been made, was disputed, and consequently by the Collector's orders sold by auction, when the barren ground fetched enormous prices, being sold by parcels, to the astonishment of the treasury, though the missionaries made not a single bid. An excellent situation was granted to the Mission by the Collector of Canara. Br. Greiner proceeded to Udapi after the monsoon of 1854, and vigorously commenced operations by building a good-sized Mission-house, and a commodious church, large enough for a congregation of some hundred persons. Before the last rains the buildings were finished at a cost of about 5000 Rupees. In January some new brethren having arrived from Basle, br. Camerer was directed to join br. Greiner, and took up his quarters first at Gudde, and subsequently at Udapi, as soon as the Mission-house was completed. The houses, on account of the great expense of the new station buildings, were only thatched.

Since the murder of Mr. Conolly, rumours became rife at UDAPI, that the Swamies would burn the Mission-house and kill one of the Missionaries; but the brethren gave no heed to these cowardly threats. It was said some time ago, that one of the Swamies had vowed a golden cup to one of the demons, if he would burn the Mission-house before the next annual festival in January, 1856. On Saturday the 15th December the Catechist learned a rumour had spread in the town, that the Mission-house was to be burned down during the night. He informed br. Greiner. The latter, however, disregarded the warning, because it looked to him like one of the thousand lies, which had been got up against the Mission during the expiring year. He was late in going to bed. Br. Camerer was absent, having gone to Mulky and Mangalore for re convalescence after an attack of fever. After 11 o'clock br. Greiner laid himself down to sleep. Before an hour had passed, he was awakened by the crackling noise of the roof burning above his head. He ran out of the house and saw the roof in flame. The fire had been kindled on the eastern side of the house, after the eastwind had set in, and in a few moments the whole tindery roof of the large building was wrapt in the flames blown westward by a strong breeze from the east. Br. Greiner ran to call his servants; in the mean while his dear boy was safely carried out of the burning house by his ayah; and the child, its cot, and a few chairs were all that could be saved. In the town the great temple drum was beat lustily, to celebrate the success of the plot, it would appear; but no one stirred to assist the few inhabitants of the Mission premises in quenching the flame. Thus every thing, furniture, door and window-frames, br. Camerer's whole outfit, and all that br. Greiner possessed, was consumed in a short time. The Roman-Catholic Tahasildar supplied br. Greiner with a coat, until a supply from the brethren at Mulky and Mangalore enabled him to clothe himself again. The Church has been preserved, also the out-houses; but of the Mission house nothing is left but the black walls and one whole window-frame. The rebuilding of the ruined house, the construction of a safe roof, together with the restoration of furniture, clothes, books, will require no less a sum than Rs. 6000. But the house *must be rebuilt forthwith*, in order to show the enemy, that we are not to be turned from our purpose by his cowardly fury, and that the heralds of the Gospel will march on, if need be, through fire and blood, to the victory which must be their Lord's.

Our beloved Committee at Basle are in debt and hardly pressed by pecuniary difficulties, and we have therefore no alternative but to entreat our Indian friends to uphold us in our determination not to yield, no, not for a moment, to the impotent wrath of Satan and his slaves. The battle we fight, our dear friends, is yours as well as ours, and while at home every hand is open to strengthen the Queen's forces now fighting against the hereditary enemy of the liberties of Europe, shall it be said, that the subjects of the Great King in this land have not patriotism enough to support a small band of volunteers, who have suffered a temporary repulse in their siege of Udapi, the Sebastopol of Krishna in Canara? No, we feel assured, that we have but to report our disaster, in order to have it liberally repaired.

Br. Greiner has at once commenced preparations for rebuilding what has been destroyed, and there is sufficient time to repair the ruins before the next monsoon. There is no store of money in our Mission treasury to meet this extraordinary demand, and we would therefore put our dear friends in mind, that *bis dat qui cito dat*.

May the speedy restoration of the Mission-house of Udapi, become a sign in the eyes of the heathen, that such weapons do not retard our progress, and that Missionaries are not to be turned out of their way by such means. May thus the momentary reverse be changed into a lasting triumph through the generous assistance of Christian friends, to the glory of Christ our Lord!

Contributions will be received at the different stations of the German Mission, and by Messrs. Lyon, Brothers, & Co., at Bombay, by the Rev. A. F. Lacroix, Calcutta, and by Messrs. Arbuthnot & Co., at Madras.

VII.—*Chapter of Varieties.*

The Concordat between Austria and the Pope, recently concluded, and intended to be enforced throughout the whole Austrian empire, is an event of great significancy. Since the peace of Westphalia, the Austrian government, although decidedly Roman Catholic, has always been jealous of the encroachments of the Roman See, and bent upon preventing successive Popes from meddling with the internal administration. Official communications between the Pope and the clergy were required to be made through the channel of the civil power, which reserved to itself the right of giving or withholding its sanction. Joseph ii. in particular was very firm on this point. The consequence was that the Romish clergy in Austria became, as a body, more respectable and more respected than elsewhere, and that among the bishops there arose from time to time men distinguished not only by learning, but also by liberality and an approach to Protestantism in sentiment. Archbishop Jahn of Vienna may be mentioned as the representative of this class of prelates. His learned works on biblical criticism and on Jewish history and antiquities were for many years justly counted among the best and soundest, even by Protestants.

The recent Concordat appears to have been adopted by the Austrian government, from a desire to place the clergy more directly under the power of the Pope, and thereby to diminish its respectability and influence. If all that may be gathered from indirect sources is true, the inferior clergy largely sympathized with the oppressed population; and whilst probably

on the whole loyal, yet advised and encouraged the people to maintain, as firmly as they could, the liberties still left to them. In the Italian provinces, and more especially in Bohemia, many members of the clergy showed Protestant tendencies, and began not only to read the Bible, but also to compare it with the Romish system in private, and to preach salvation by grace in the pulpit. Another and probably much larger portion of the clergy adopted neologian views, which, combined with political liberalism, were scarcely less distasteful to the authorities than the evangelical sentiments of the former. In order to put a stop to all this, the bishops have now been placed directly under the Pope, and the lower clergy under the bishops. The education of the clergy will no doubt receive a much more distinctly papal character than heretofore. All educational institutions (except—we hope—those intended for Protestants exclusively) are placed under the direction of the clergy; and the book-trade is also subjected to their control.

Popular education in Austria, although it has long remained stationary as regards quality, has nevertheless been almost universal in extent, and by no means of so contracted or objectionable a character as might at first be supposed,—always excepting the political principles inculcated in schools, which were of the most abject nature. When the Concordat begins to be enforced, a much lower standard will soon be adopted, and will not fail to create intense and universal dissatisfaction. Even now the Germans in Austria smart under the reproach of being "Bœotians" in comparison with the Germans of the north; they are extremely sensitive on this point, and will therefore feel indignant, when they find their village schools imparting a less amount of useful knowledge than heretofore.

Again, it is to be expected that the papal censure will prohibit many books which the imperial censure had allowed to circulate: for the latter, although in truth bad enough, was more a political than a popish engine; and whilst it rigorously excluded works of a decidedly evangelical character, it was not very particular in excluding others, which by a papal authority will be deemed hostile to religious and ecclesiastical principles. The reading class of the Austrian population is not very large, but very influential; and the works which it patronizes, are principally of three descriptions, viz. thoroughly scientific treatises, elegant literature, and light reading, including plays and novels. It is easy to foresee that papal censors will proscribe a large number of books falling under the heads of elegant literature and light reading, which the civil government would never have thought of discouraging. The higher classes will feel indignant at being deprived of one source of

entertainment and improvement, to which they attached very great importance. It should be borne in mind that although Austria has not produced any German writers of first-rate excellence, it has nevertheless produced some of great merit—particularly among historians and poets; and that the critical journals of Vienna are conducted by men, who in point of taste and comprehensive knowledge stand perhaps even higher than their compeers in Northern Germany.

The Austrians are a very proud, or at least a very conceited people; and entertain a thorough contempt for the Italians in particular. They imagine that they occupy the same political position in Italy as the English do in India; and that they are as superior to the natives of Italy as the English are to the natives of India. The idea therefore that their clergy, their educational system, and their literature are all to be subjected to *Italian* authorities, will be very galling to the population of the non-Italian provinces; whilst in the latter the fact that the *Austrian* government has handed over these matters to the *Pope,* will create double disgust.

We are therefore inclined to think that this Concordat, although apparently a triumph of Popery, will very soon cause the papal power to be abhorred throughout the Austrian Empire quite as much as it appears to be already in Italy itself. The consequences of such a feeling it is not difficult to foresee,—they will reduce Austria to the condition of France before the outbreak of the revolution of 1789. Should the Concordat answer the expectations of those who have planned it,—which however appears exceedingly improbable,—Austria will become the great stronghold of Popery, both in its religious and its political aspects. Either result is very distressing to contemplate: for in either case the forty millions of Austrian subjects will "perish for lack of knowledge." And we fear that Protestantism, which is now at so low an ebb in Austria, will be well nigh extinguished, unless it should please the Lord to revive it in a signal manner by a rich out-pouring of his Spirit.

Reform of Hindu Society.—Two measures are at present under consideration, which have originated with natives themselves, much to their honour, and which, if adopted by the Legislative Council, cannot fail to have a very beneficial effect upon Hindu society. It is particularly gratifying to find that both of them will directly tend to ameliorate the condition of native females.

The first is a proposal for the *suppression,* or at least the *limitation, of polygamy,* especially among Kulin Bráhmans,—a nuisance which has long been borne with impatience, and is

now felt to have become intolerable, by enlightened natives. It is well known that hitherto Kulin Bráhmans—i. e. Bráhmans belonging to a few widely ramified families of the highest rank—have been allowed to marry as many wives as they pleased, without being obliged to support them. Such alliances being regarded as great prizes, on account of the honour attaching to them, are eagerly sought after, although they can rarely be obtained without presents, and although the "wives" usually continue to live with their own relations and at their expense, deriving no further advantage from their married state than an annual or biennial visit from their husband. The evils inseparable from such a monstrous abuse of the institution of marriage may easily be conceived, and the extent of them may be gathered from the fact that not unfrequently a Kulin Bráhman has two or three hundred such wives. It is truly gratifying to find that some time ago a number of respectable natives petitioned the Legislative Council to put a stop to this abominable custom. If we remember right, they asked for a prohibition of polygamy in general. We should rejoice, if polygamy among Hindus could be abolished; but we doubt whether the Legislative Council will venture to proscribe a practice which appears to us to form a part of the Hindu religion. The Council, however, might pass a law to the effect that no one should marry more wives than he can support: this would of itself circumscribe polygamy within very narrow limits, and put a stop to some of the worst effects which it produces.

The second is a proposal to remove the legal obstacles which now prevent *the marriage of Hindu widows*. This also has originated with natives, and has excited the most lively attention among them. The elegant pen of Ishwar Chunder Vidyáságar—the best Bengali writer—has been engaged in pleading the cause of the widow. We have not had an opportunity of reading the two pamphlets which he has published on the subject; but a brief glance at one of them has shown us that he can quote Sanskrit slokes by the score in support of his theme. The subject is one of the greatest importance. Among Hindus—at least in Bengal—the age of *ten* is the latest period to which the marriage of a daughter may be deferred. Loss of caste is the fearful penalty which attaches to longer delay. Most commonly the ceremony of betrothal is performed, when the girl is in her seventh year; and once performed in the usual way, she is regarded as a wife, even though she usually continues to live with her parents till her tenth year. If her intended husband (who may be as young

as herself) is carried off by death, she becomes a widow, and can never be married.

Widows are usually treated very badly; and it is not to be wondered at, if—at least among the lower orders—they are rarely chaste. Many of them embrace the first opportunity that presents itself, of entering upon a course of sin: and a very large proportion become the victims of licentious men. It is scarcely possible to estimate the number of lives, both of widows and especially of children, born or unborn, that are destroyed every year in consequence of the custom which renders widowhood perpetual.

The abolition of the rite of Suttee was dictated by humanity; but it cannot be denied that it must remain essentially incomplete, so long as widows are not allowed to marry again; because the lives which it saves, are for the most part spent in a pitiable condition of wretchedness and degradation.

It is to be expected that a measure, aiming at so great a change as the re-marriage of Hindu widows, will be violently opposed, because it runs counter to religious and social customs which have prevailed for centuries, if not for thousands of years. There is a saying that, "if Hinduism be a bad religion for all other classes, it is at least a good religion for husbands;" because it consigns widows to such a state of wretchedness, that every wife naturally looks upon her husband as her most valuable possession, and takes care of his health to the utmost extent of her power, lest, by losing him, she should be exposed to the horrors of widowhood. Those who hold such sentiments, which are by no means uncommon, would naturally look upon the alleviation of those horrors as the removal of an important safeguard. The popular feeling among natives is, that a woman is capable of any crime, and can only be restrained either by force or by fear. Hence they will argue, that if widows are at liberty to marry again, the lives of husbands will not be safe in the keeping of their wives. If this be the form, in which the social feeling may be expressed, other arguments will be brought forward by the religious feelings of Hindus, not to speak of those which may be suggested by covetousness.

We believe, however, that the public feeling among natives generally is not very strong as regards the re-marriage of females who have only been betrothed, and have never actually entered upon the conjugal state. The absurdity and injuriousness of the custom which now prevents their marriage, is so self-evident, that few natives would venture deliberately to defend it; as they cannot urge the plea that in a future world the husband would have a right to complain of the loss of his

wife. But it is different in the case of widows who have actually lived with their husbands. The prejudice against their re-marriage is so strong and so general, that it will produce lively opposition to any measure, which has such an object. Happily, Hindu society is so completely broken up into small fractions by caste, that combined movements of a formidable nature are not practical and need not be apprehended, at least not in this part of India.

We have often thought that when the marriage of widows was first introduced among native Christians, a step was gained, the importance of which was not perceived at the time in all its magnitude. Such marriages are now very common among native Christians in Bengal, and their Hindu neighbours have not only become accustomed to observe them, but also begun to appreciate the good effects resulting from them. This is one of the many things, in which Christianity is useful even to the heathen population, by leavening it, and diffusing ideas not less novel than beneficial. As Christianity spreads throughout the country, the desirableness of permitting widows to marry again will commend itself more and more extensively to the judgment of thinking men among Hindus.

We sincerely hope—and we have ground for such a hope—that the Legislative Council will persevere in this matter, and ere long permit the marriage of Hindu widows. The permission will not speedily lead to an extensive adoption of the practice. However, a commencement once made, the movement will slowly, but surely advance; and every well-wisher to India must rejoice in the prospect.

J. W.

VIII.—*Extracts from the first Annual Report of the South India Christian School-Book Society.*

The Society was instituted in September, 1854, and soon after an appeal for funds was made to the public. A considerable number responded, some with great liberality. The amount raised, Rupees 3,850, was expended in printing the following:

	Copies.	Total Pages.
Sheet Lessons in Tamil, ...	1,500	1,500
First Book of Lessons in Tamil, pp. 36, 18mo. ..	10,000	360,000
Second do do pp. 155, 18mo. ..	5,000	775,000
Third do do pp. 324, 12mo. ..	3,000	972,000
First Geography in Telugu pp. 120, 12mo. ..	3,000	360,000
Total.....	22,500	2,468,500

The SHEET LESSONS, in large bold characters, are calculated greatly to abridge the time requisite to acquire a knowledge of the elements of reading. When young children are taught by means of books, they frequently do not follow the teacher, and though they may sing over their lessons with great fluency, it may sometimes be found that they do not know a single character. Through the sheet lessons the attention of a whole class can be kept up, and learning by rote may be entirely prevented.

Some of the most intelligent teachers at home do not commence with the alphabet, but proceed at once to words. It was feared, however, that this system would fail in the hands of native masters, and be perhaps, too violent an innovation for even Hindu patience to endure. The plan was adopted which is pursued in the First Book of the Irish National Society: a few letters are taught at a time, and before proceeding to others, the children are exercised on words composed of characters thus learned. The mode of teaching first the letters simplest in form, long successfully practised by the Rev. J. Davasagayam of Tinnevelly, is also followed. It greatly facilitates the excellent native plan of teaching reading and writing together. Lastly, the teachers are strongly recommended to give the letters their simple sounds, instead of adding *na* or *vena* to each of them, which is a great waste of time and much increases the difficulty of combining the characters. Eastern languages are admirably adapted for the employment of the phonetic method.

Over the combinations of vowels and consonants, 198 in number, Tamil children spend many a day of weary drudgery, while the knowledge might be acquired in one fourth of the time by an enlivening intellectual exercise. Another great objection to the old system is that it accustoms the pupils to read without understanding—a grand defect in native education. It was, therefore, determined to make trial of another plan. The symbols of the vowels are taught one by one. At the beginning of each lesson the master should first write on sand an example of the mode in which the symbol is attached to a consonant; he should next write another letter closely resembling the first, and invite any of the boys to add the symbol to it. The mistakes the children would make with anomalous combinations would impress them upon their minds, and in several cases at least, the teacher could easily explain the cause of the deviation from the usual form.

Before the FIRST BOOK was printed, it was submitted to some of the intelligent teachers in the Free Church Institution, Madras, and had their warm approval. Their opinion has been sustained by experience.

Still, to secure the introduction of the books into indigenous schools, it may be well that a portion of the next edition should contain at the commencement the alphabet and its combinations according to the old Hindoo system. They will only require a couple of pages, and a notice may be inserted recommending the teachers to adopt the new method.

The SECOND BOOK begins with a short series of lessons adapted from "Religious Instruction for young Children" by Miss Mayo,

followed by selections from "The Peep of Day," "Great Truths in simple Words," and the "Primer" of the American Tract Society. Moral lessons are inculcated by proverbs, sacred and native, by fables, and simple addresses. About one half of the book is devoted to a familiar description of the various parts of the body, and accounts of common animals and plants; while a few very elementary lessons are added on geography and natural phenomena. In the second portion of the work, a free use has been made of Baker's "Circle of Knowledge,"

The Second Book appears everywhere to have given satisfaction. No small share of this popularity may be attributed to the beautiful manner in which the work has been got up at the American Mission Press. Its talented superintendent, P. R. Hunt, Esq., has effected as great an improvement in the Printing of Tamil and Telugu as Augustus is said to have made in the buildings of Rome.

In the preparation of the THIRD BOOK the compiler availed himself of Dr. Wilson's "Exposure of Hinduism," the Rev. J. M. Mitchell's "Letters to Indian Youth," "The Benares Prize Essay," Mundy's "Christianity and Hinduism compared," Clarkson "On Transmigration," Mullens's "Vedantism," Bowers's "Prize Essay on Caste," Caldwell's "Tinnevelly Shanars," Pettitt's "Tinnevelly Mission," and various publications of the Madras Tract Society. Several of the beautiful illustrations of Todd, author of "Lectures to Children," have been introduced, as well as one or two extracts from the writings of the Rev. J. Angell James. Prevailing religious errors are faithfully but mildly exposed, especial attention being devoted to caste: the proofs of the existence of a Creator are shewn, and some of the leading evidences of Christianity briefly stated. The corruption of human nature, the universality of sin, the necessity of faith, repentance, of the influences of the Holy Spirit, and of attention to the means of grace are explained. Young persons convinced of the truth of the Gospel are earnestly exhorted to confess Christ without delay. An account is given of the overthrow of idolatry in Britain; the progress Christianity has made in several parts of India is stated, as well as the predictions of God's word respecting the final spread of true religion. The persecution a convert may have to endure is fully allowed, but he is reminded of the far more terrible consequences of denying Christ; he is animated by the example of martyrs in ancient times, by the peace of conscience which follows obedience, and, above all, by the approbation of the King of kings before an assembled universe.

The moral condition of the Hindus has been carefully studied and an attempt made to adapt the lessons to their wants. Truth, honesty, fair dealing and the advantages of living in peace are enforced and illustrated by appropriate examples. Industry, self-dependence, and a willingness to adopt improvements, instead of blindly following the custom, are recommended. The importance of female education is likewise urged.

The volume is interspersed with lessons in verse. Simple hymns are first given, followed by extracts from the works of the Tanjore Poet, and selections from Aveyar's sayings.

Attention to ventilation and the structure of houses is enjoined, and the value of vaccination pointed out. As the Shanar population of the South are peculiarly prone to have recourse to demon worship for the cure of disease, they are urged, when pestilence breaks out, to pay increased attention to cleanliness, and to whitewash their dwellings, instead of betaking themselves to devil ceremonies.

Lessons are given in natural history, and botany; metals are described, and the outlines of geography and astronomy are taught. Under the last head, the subject of astrology is taken up, its falsity shewn, and the Hindus are urged in their undertakings to make use of the reason with which they have been endowned by God. Both geograghy and astronomy are very important, as undermining Bráhmanism.

All the three publications are illustrated with engravings, which give them much additional interest. The two latter are divided into daily, weekly, and monthly portions.

The Tamil Translations were edited by the Rev. J. B. Rodgers, of the Vernacular Training Institution, Madras. His qualifications as a scholar are shewn by the fact that he was selected to revise the Jubilee edition of the Tamil Scriptures, and his practical acquaintance with the work of tuition, ensures the simplicity required in publications for the young. No expense was spared in the effort to obtain free idiomatic versions: all the translations were revised by excellent native scholars unacquainted with English. The society is under deep obligations to the Rev. J. B. Rodgers for the great amount of labour so kindly undertaken and so ably performed.

Friends of the Society will render great assistance by forwarding suggestions for the improvement of its publications. Such criticism is earnestly solicited and will be carefully weighed. From the great extent of the field occupied by the Society, frequent editions of School-books will be necessary, and if the Publication Committees are favoured with observations suggested by experience, in a few years a series of great excellence may be obtained.

The TELUGU GEOGRAPHY is a translation by the Rev. J. E. Sharkey of the Church Mission, Masulipatam, of an admirable little treatise published by the Madras Tract Society. A proposal was made to the Committee of that Institution, either to print the Telugu version, or to purchase 3,000 copies of the work, if they undertook its publication. The Committee chose the latter, the entire edition consisting of 4,000 copies. The book, therefore, bears the impress of the Tract Society. A large and well executed Map of India in Telugu, to illustrate the Geography, may be obtained at the Tract Society's Depository for 12 Annas.

The THIRD BOOK of Lessons in Tamil is just ready and has not, therefore, yet been circulated. Of the Telugu Geography, 50 copies have been sent to Nellore, 600 to Masulipatam, and 46 to Rajamundry. Steps will be taken to provide all the Telugu Mission Schools with the work.

SALES.

The most difficult practical question that has arisen in the working

of the Society has been with reference to the sale of its publications. As a general principle it is most desirable that they should not be given gratuitously, but some price, however small, obtained in every case. Still, in the infancy of the Society, when so much might be urged on the other hand, it was not felt desirable to enforce any rule on the subject. So far as books in English are concerned, there is no difficulty. That language has a value in the native market, and they will readily pay for helps to its acquirement. The children attending the lower classes of English Institutions, who are instructed part of the day in the Tamil, will also, to some extent, purchase vernacular books at low prices. But the case is different in schools where only the native languages are taught. In these the pupils hitherto have not bought their books: they have been supplied by the parties who support the schools.

The opinions of Missionaries, on the question of sales were solicited. No final decision has yet been come to, but the following plan is submitted to the consideration of friends of the Society.

1. That publications in English, hereafter to be issued, be sold in all cases, at prices covering the cost.
2. That vernacular publications be sold to children attending the lower classes of English Schools at one-third of their value.
3. That children attending vernacular Schools in towns be allowed to purchase books at one-sixth of the cost price to the Society.
4. That in Village Schools such a quantity of jaggery or agricultural produce as the Missionary may determine be received, if necessary, instead of money payments.
5. Considering the great importance of female education and the peculiar obstacles to its progress among the Hindus, that books be suppied to girls' Schools gratuitously.
6. That an allowance, similar to that respecting girls' schools, be made in the case of boys who are orphans, or whose parents, through age, or infirmity, are unable to work.

As considerable loss will thus be sustained, while the Missions will be relieved from the expence of providing their schools with books, it is proposed to apply to the various Societies receiving supplies of publications for an allowance of two annas a year for each child. In return for such grant, it is hoped, by means of subscriptions and donations to the Society, that books to at least double the amount will be furnished. It may be said that at present the Missions do not pay so much; but the minds of the children are *famished*, and if complaints are made at home of the scanty results of vernacular education, let one great cause be seen in means not being afforded to render it efficient. In cases where Committees, from the want of funds, may be unable to vote what is requisite, it is hoped individual Christians will be found willing to supply what is lacking.

Efforts in England.

During the year the Corresponding Secretary went home for a short time, chiefly to ascertain the progress which has taken place in Education. He visited the principal Normal schools, and consulted some of the first educationists of the day.

As Poetry has often aided great movements, and the Hindus are passionately fond of it, an attempt was made to obtain short pieces from eminent writers calculated to aid in promoting the moral advancement of India. They would be read in the English Institutions by the *élite* of Hindu youth, and through them would act upon the masses. It was hoped that the grandeur of the theme, the enlightenment of a great people to whom Europeans were indebted for much of their early science, would induce compliance. It is matter of great regret that only two responded.

The Secretary, while in Britain, obtained contributions to the Society amounting to £370 10s.

A grant of Printing Paper to the value of about £150, was likewise obtained from the Committee of the Religious Tract Society.

The amount thus raised was expended in the purchase of specimens of educational works, of wood-cuts to illustrate books, of printing paper, and binding materials. As the latter are much cheaper in England than in Madras, a considerable saving was thus effected.

Proposed Publications.

I.—*School Books.*

The following course of study has been suggested for Mission *vernacular* Schools.

First Year.

First Catechism. Part I.
Scripture Stories. Peep of Day. (To be taught orally.)
Sheet Lessons and First Reading Book.
Writing on Sand.
Mental Arithmetic. Addition and Subtraction.
Elements of General Knowledge. Part. I.
First Catechism. Part II.
Scripture Stories. Line upon Line. (To be taught orally.)
Second Reading Book.
Writing on Olas.
Mental Arithmetic. Multiplication and Division.
Elements of General Knowledge. Part II.

Second Year.

Second Catechism.
Pentateuch. (Selections.)
St. Matthew and Selections from St. Mark.
Third Reading Book.
Writing on Olas and Paper.
Arithmetic on Olas or Slates. Four Rules.
Geography of India.
History of India.

Third Year.

Third Catechism. (Second Catechism with Scripture Proofs.)
Joshua to 1 Kings XII; with Selections from Psalms and Proverbs in chronological order.

St. Luke and Acts.
Fourth Reading Book.
Writing to Dictation. Elementary Composition.
Arithmetic.
Geography. The Ancient World. Modern Asia.
Outlines of Ancient History.

FOURTH YEAR.

Fourth Catechism. (Evidences of Christianity.)
1 Kings xii. to Malachi. Selections.
St. John and Selections from the Epistles.
Fifth Reading Book.
Forms of Accounts, &c.
Composition.
Arithmetic and Mensuration.
Geography. Europe, Africa, and America.
Outlines of Modern History.

The course has been framed, not abstractly, but with special reference to the circumstances of the case. Grammar is not proposed as a separate branch of study, because, with the present race of teachers, it would be a mere exercise of the memory, exciting only disgust. Music and drawing are likewise excluded, on account of the incapacity of the masters. The little treatise, "Elements of General Knowledge," will consist of simple questions on the principal animal, vegetable, and mineral substances met with in every-day life, and is intended as a substitute, though a very indifferent one, for "Lessons on Objects." Persons acquainted with the condition of vernacular Schools will be inclined to think that rather too much than too little has been proposed. It was well, however, to be a good step in advance, and the course marked out for each School can be regulated as circumstances may demand.

II.—*Maps.*

Till recently, Maps were unknown in vernacular Schools, and all that has yet been done to supply them has been the result of individual enterprise.

III.—*Books for Teachers.*

In the Prospectus the great importance of providing the Masters with a few books for their own improvement was stated. A Treatise on Education, a Bible Dictionary, and a short Commentary are urgently required.

IV.—*Books for Sunday Schools.*

It is highly desirable that intelligent native converts should take part in such Schools. It would aid in developing Christian energy. A Manual for teachers, Notes of Lessons, &c. are necessary.

ROYAL ASIATIC SOCIETY OF GREAT BRITAIN & IRELAND

Missionary and Religious Intelligence.

1.—Rev. Dr. Duff.

Dr. Duff arrived in Bombay by the steamer of the 26th November. His visit to the West of India has been of a very hallowed and happy kind, his services both public and private being of a very acceptable and efficient and useful character. While in Bombay, he witnessed the ordinary operations of the Free Church of Scotland's Mission, and attended the examinations of its higher educational Institution and of its Female Schools, and did much in connexion with them to strengthen the hands and encourage the hearts of their superintendents and teachers. He addressed the converts of the mission, old and young, having the satisfaction of seeing four of the daughters of India added to their number while in the midst of us. To many Christian friends, he communicated in a striking address his impressions of the state of religion in Europe and America. He delivered a very effective address to about 350 students from all the seminaries in Bombay at Dr. Wilson's evening lecture. He preached the annual Sermon in behalf of the Auxiliary Missionary Society of the same body, delivering a discourse on the occasion which made the deepest impression on all who had the privilege of hearing it, and calling forth a collection amountiag to upwards of Rs. 1,100. He visited the Elphinstone Institution, with which he was much pleased; the Industrial Schools at Shivari, which he thought of high importance of their kind; and the Robert Money Institution, and General Assembly's Institution, which, with their present and increased resources, may yet effect by the divine blessing, great good in India. On the 6th December, he left Bombay, in company with Dr. Wilson, for Sátárá and Puná, viâ Mahabaleshwar. At Sátárá and Puná, his services were similar to those in Bombay, though at these places he had less time at his disposal. His address to the Puná students, delivered in the quadrangle of the Free Church Mission Institution at Puná, on the 29th December was most moving and memorable. At its close he welcomed the return to Puná, in the course of that day, of the Rev. James Mitchell who had returned from Britain to Bombay on the 10th December, and who, in addition to his services in the Konkan, has vigorously and successfully laboured nearly a quarter of a century at the modern capital of the British Dakhan.—[We believe Dr. Duff is expected to arrive at Calcutta in the course of the present month.]

2.—The American Board of Commissioners for Foreign Missions.

The American Board of Commissioners for Foreign Missions have held their Forty-sixth Annual Meeting. They assembled September 11th and following days, at Utica, New York. Four corporate members had deceased during the year, viz., Rev. Robert H. Bishop, of Ohio; Thomas Fleming, Esq., of Pennsylvania; Hiram H. Seelye, Esq., of New York; and Gabriel Tichenor, Esq., of Ohio. Intelligence had also been received of the death of seven Missionaries and five assistant Missionaries. Rev. Nathan Dole, editor of "The Journal of Missions and Youth's Dayspring," after an illness of six or seven months, rested from his labours on the 16th of June. Nine Missionaries, one Missionary physician, one male and eight female Assistant Missionaries—in all nineteen—had been sent out during the year; and there are sixteen Missionaries, one Missionary

physician, and twelve female Assistant Missionaries, twenty-nine in all, now under appointment. The receipts of the Board from all sources, during the financial year, were 310,427 dollars 77 cents; while the expenditures for the same period were 318,828 dollars 18 cents; leaving a balance against the Board of 8,465 dollars 41 cents; which, added to the debt of the previous year, makes the present indebtedness of the Board, 20,507 dollars 50 cents. The labours of the Deputation to India had been protracted beyond their original expectations, so that the report of their doings cannot be laid before the Board until its next meeting. The first Annual Report of the "Turkish Missions Aid Society" had been received; from which it appears, that their receipts for the first year were 1,584*l.*, of which 1,121*l.*, or more than 5,000 dollars, were paid over to the Missions of the Board in Western Asia. The Society had had many difficulties to contend with, but was still strong in heart, and intended to prosecute its work with unabated zeal. A special report from the Prudential Committee included the report of Mr. Wood, on the India Missions in the South West, which was highly satisfactory to the Committee. One subject of conference was the principles, particularly in relation to Slavery, on which the Prudential Committee, with the formally expressed approbation of the Board, aim to conduct its Missions. A statement of principles drawn up as being, in the estimation of the Deputation, those which the Committee had set forth in their correspondence, was unanimously adopted, as the brethren say, "for the better and more harmonious prosecution of the great objects of the Choctaw Mission on the part of the Prudential Committee and the members of the Mission, and for the removal of any and all existing difficulties which have grown out of public discussions and action on the subject of Slavery; it being understood, that the sentiments now approved are not, in the estimation of the brethren of the Mission, new, but such as, for a long series of years, have really been held by them." The statement is given, with the appended Resolution, in the following words:—

"1. Slavery, as a system, and in its own proper nature, is what it is described to be in the General Assembly's Act of 1818, and in the Report of the American Board adopted at Brooklyn in 1845.

"2. Privation of liberty in holding slaves is, therefore, not to be ranked with things indifferent, but with those which, if not made right by special justificatory circumstances, and the intention of the doer, are morally wrong.

"3. Those are to be admitted to the communion of the church, of whom the Missionary and (in Presbyterian churches) his session have statisfactory evidence that they are in fellowship with Christ.

"4. The evidence, in one view of it, of fellowship with Christ, is a manifested desire and aim to be conformed, in all things, to the spirit and requirements of the Word of God.

"5. Such desire and aim are to be looked for in reference to Slavery, slave-holding, and dealing with slaves, as in regard to other matters; not less, not more.

"6. The Missionary must, under a solemn sense of responsibility to Christ, act on his own judgment of that evidence when obtained, and on the manner of obtaining it. He is at liberty to pursue that course which he may deem most discreet in eliciting views and feelings as to Slavery, as with respect to other things, right views and feeling concerning which he seeks as evidence of Christian character.

"7. The missionary is responsible, not for correct views and action on the part of this Session and Church members, but only for an honest and proper endeavour to secure correctness of views and action, under the

same obligations and limitations on this subject as on others. He is to go only to the extent of his rights and responsibilities as a minister of Christ.

"8. The Missionary, in the exercise of a wise discretion as to time, place, manner, and amount of instruction, is decidedly to discountenance indulgence in known sin and the neglect of known duty, and so to instruct his hearers that they may understand all Christian duty. With that wisdom which is profitable to direct, he is to exhibit the legitimate bearing of the Gospel upon every moral evil, in order to its removal in the most desirable way; and upon Slavery, as upon other moral evils. As a Missionary, he has nothing to do with political questions and agitations. He is to deal alone, and as a Christian instructor and pastor, with what is morally wrong, that the people of God may separate themselves therefrom, and a right standard of moral action be held up before the world.

"9. While, as in war, there can be no shedding of blood without sin somewhere attached, and yet the individual soldier may not be guilty of it; so, while Slavery is always sinful, we cannot esteem every one who is legally a Slaveholder a wrong-doer for sustaining the legal relation. When it is made unavoidable by the laws of the State, the obligations of guardianship, or the demands of humanity, it is not to be deemed an offence against the rule of Christian right. Yet Missionaries are carefully to guard, and in the proper way to warn others to guard, against unduly extending this plea of necessity or the good of the slave, against making it a cover for the love and practice of Slavery, or a pretence for not using efforts that are lawful and practicable to extinguish this evil.

"10. Missionaries are to enjoin upon all masters and servants obedience to the directions specially addressed to them in the Holy Scriptures, and to explain and illustrate the precepts containing them.

"11. In the exercise of discipline in the churches, under the same obligations and limitations as in regard to other acts of wrong-doing, and which are recognized in the action of ministers with reference to other matters in Evangelical churches where Slavery does not exist, Missionaries are to set their faces against all overt acts in relation to this subject, which are manifestly un-Christian and sinful; such as the treatment of slaves with inhumanity and oppression; keeping from them the knowledge of God's holy will; disregarding the sanctity of the marriage relation; trifling with the affectations of parents, and setting at nought the claims of children on their natural protectors; and regarding and treating human beings as articles of merchandise.

"12. For various reasons, we agree in the inexpediency of our employing slave-labour in other cases than those of manifest necessity; it being understood that the objection of the Prudential Committee to the employment of such labour is [waived P] to that extent only.

"13. Agreeing thus in essential principles, Missionaries associated in the same field should exercise charity towards each other, and have confidence in one another, in respect to differences which from diversity of judgment, temperament, or other individual peculiarities, and from difference of circumstances in which they are placed, may arise among them in the practical carrying out of these principles; and we think that this should be done by others towards us as a Missionary body.

"Resolved,—That we agree in the foregoing as an expression of our views concerning our relations and duties as Missionaries in regard to the subject treated of; and are happy to believe that, having this agreement with what we now understand to be the views of the Prudential Committee, we may have their confidence, as they have ours, in the continued prosecution together of the great work to which the great Head of the Church has called us among this people."

The thanks of the Board were given to Mr. Wood, and his Report adopted.

THE MISSIONS IN INDIA.—The Hon. Mr. Hubbard, Chairman of the Prudential Committee, said he wished to correct some erroneous impressions in regard to the proposed new modes of conducting Missionary operations in the East. He regretted greatly that the Committee were not able to present the expected full report from the deputaion to India. Changes are proposed, it is true, but they are not revolutionary; and these proposed changes are not the result of a new movement. But it had become a grave questien whether the seminaries which require great expenditure to maintain, are not too greatly occupying the attention of the Missionaries, to the exclusion of the simple and direct preaching of the Gospel; in other words, whether teaching does not receive too much attention, and preaching too little. Doubts have been entertained whether the educational department (secular education) has not obtained a higher position in the operations of our Missionaries, than it should have done in comparison with that assigned to the oral preaching of the Gospel. If the matter be left to the Prudential Committee, he assured the Board that they would do their utmost, under the circumstances, to arrive at such a conclusion as would best advance the interests of the Kingdom of Christ.

Dr. Riddle, of Pittsburg, regretted that the Deputation had been sent out previous to the meeting of the Board. He understood that Dr. Anderson, of the Deputation, had gone out to India with a theory already well established in his own convictions, and with the design of inaugurating his favourite new idea of things among the Missions which he should visit, —abandoning almost entirely the idea of the utility and wisdom of the educational plan. Unless the Board should promptly take some decisive action, the members would be told at the next annual meeting that the proposed changes had been already effected by the Deputation and the Committee. He was in favour of continuing the schools, and of giving great attention to the instruction of heathen youth.

Dr. Pomroy said, Nothing will be finally settled until full reports have been received from the Deputation. There is no disposition, on the part of the Prudential Committee, nor of the Secretaries, nor of any one in the Mission House, to abolish the system of schools, nor to exclude the English language. It is designed only to make the schools a more effectual means of directly sending out the Gospel.

It was finally resolved, "That the Prudential Committee be requested to call a Special Meeting of the Board, whenever the matters connected with the visit of the Deputation to India shall be ready for its consideration."

3.—REINFORCEMENT OF THE FREE CHURCH OF SCOTLAND'S MISSIONS IN INDIA.

Five new missionaries, of whom four have been procured, we are happy to intimate, are immediately to be sent to India as a reinforcement of the Free Church of Scotland's Missions. One of these is appointed to fill the vacancy at Bombay, and another that at Madras; while of the other three, one is to be sent to each of the presidencies, to be located as may afterwards be arranged. Dr. Duff, we are glad to say, intends to visit Bombay on his way to Calcutta. He had returned to Britain after his voyage to the Levant, during which he had gone to Damascus and Jerusalem, and was preparing to leave for the sphere of his own devoted and distinguished missionary labour. He and Mr. Mitchell of Puná may be

expected in Bombay about the beginning of December. Mr. M. has lately been engaged in raising means for the erection of missionary premises at Puná, where he has been so long and diligently employed in the service of Christ. The educational institutions at Puná, as shown at the late examination, are at present in a very thriving state. But the evangelistic efforts of the mission, as is well known, are not confined to them.

While we intimate the prospect of an accession to the mission agency from home, it is pleasing to us to notice the increase of the agency produced in India itself. Three natives were lately licensed by the Presbytery of Calcutta, while Mr. W. W. Peyton, whose ability as a student and excellence as a teacher are known to many, was last month licensed by the Presbytery of Bombay. Mr. P., however, does not at present enter into the service of the Mission, but continues his own seminary. —*O. C. Spectater.*

4.—Bombay Tract and Book Society's Circular.

The operations of the Bombay Tract and Book Society are increasing in extent and in importance. The object of this Society is to present to the Natives of this country, in languages that they understand, the truths of God's Word in forms adapted to arrest their attention, enlighten their understandings and affect their hearts. Its object is identical with that of the Missionary, and must command itself to all who receive the Bible as a revelation from God, and desire to see it so received by all. It is now engaged in disseminating works in the Marathi, Gujarati, Hindustáni, English, Portuguese, and other languages. In the present awakening of the native mind of Western India, apparent in the demand for schools, for newspapers, for lectures, and for books, it is of manifest importance that a Christian vernacular literature should be provided. The Tract and Book Society has found itself called upon to publish some twenty works of various sizes since March last. Many of these are reprints; others are original works. As an illustration of the extent to which some of its publications are called for, it may be mentioned that no less than 42,000 copies of a single book, the First Book for Children, have been called for in three years. This work contains the very essence of Gospel truth, in language adapted to the feeblest comprehension. An important work of some size, on the Physical Errors of Hinduism, is just issuing from the press. The second part of the Pilgrim's Progress, recently translated into Marathi, is soon to be printed. And there are other valuable works which the Society is desirous of publishing.

The expenses of the Bombay Tract and Book Society are likely to exceed the income this year, unless the donations for general purposes should come in more abundantly than they have yet done. It is hoped that this present statement will be sufficient to ensure the desired result.

5.—Missionary Movements.

The Rev. Messrs. Cobb, Lipp and Ansorge, of the Church M. S., Smith and Fordyce of the Free Church Mission, and Denham of the Baptist Mission, have left for Europe, and will soon be followed by Messrs. Smith (Chitoura, near Agra) of the Baptist Mission, and Stoddart of the American Mission in Assam.

On the other hand we have to record the return of M. Wylie Esq. and the arrival of the Rev. Mr. Vaughan of the Church Missionary Society, who will remain at Calcutta instead of the Rev. E. S. Stuart, gone to Jubbulpore.

THE

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I.—*Review of the Present State of Oriental, Antiquarian, and Geographical Research connected with the West of India and the Adjoining Countries.**

It is our object at present briefly to note the research and authorship with which of late years this Branch of the Royal Asiatic Society has been both directly and indirectly connected, and that principally with a view to our marking the subjects which now seem most to require our immediate notice, in connexion with the oriental research and literary labour of those in other parts of the world, with whom it is an honour for us to act as humble coadjutors. The operations of the last twelve years are those in particular to which for a few minutes I would respectfully beg to direct the attention of the zealous and enlightened patron of the Society and the members who are present on this occasion.

I begin with the literature of the Zoroastrians. Sir John Malcolm's remark on the Pársís was made before the publication of his own important work on the History of Persia, and the valuable and able papers on the Pársís and their Sacred Books by Mr. Erskine, which appear in our Transactions. On leaving India in 1843, I took the liberty of dedicating to the office-bearers and members of the Society a work entitled, "The Pársí Religion, as contained in the Zand-Avastá, and propounded and defended by the Zoroastrians of India and Persia, Unfolded, Refuted and Contrasted with Christianity." Though the volume, from the circumstances in which it originated, is to a great extent controversial in its form, I have had no reason to complain of the reception which it has experienced at the hands of our European orientalists. Its value in their eyes, whatever it has been, has doubtless been much enhanced by the contributions to its appendix

* Abridged from an Address before the Bombay Branch of the Royal Asiatic Society, 22nd November 1855, by John Wilson, D. D., F. R. S., Honorary President of the Society, as published in the O. C. Spectator for January, 1856.

of Messrs. Eastwick and Aganur. As it was passing through the press, I printed a small edition in Persian of the Zarthust-Námah, or Legendary Life of Zoroaster, which the former of these gentlemen had kindly rendered into English at my request. Synchronously with it, too, the printing was going on, under my own eye, of the Vandidád, Yashna, and Vispard of the Avastá in the Zend language but Gujarátí character, and with a Gujarátí Translation, commentary, and Paraphrase, by the late Frámjí Aspandiárjí and other Dasturs. The manuscript of this work, in five considerable volumes, I had purchased at Daman from the late Fardunjí Meherazbánjí, in 1835, for about 500 Rupees; but the expense of lithographing a small impression of it, amounting to some two or three thousand rupees, was, on the suggestion of Drs. Buist and Malcolmson, entirely defrayed by the Society. Though by no means of an authoritative character,—for it is founded more on traditional than philological principles,—it has been esteemed a boon by the learned societies and individuals to whom it has been presented, as an important contribution of its kind to the illustration of the Zendic literature, to which so much attention has of late years been directed in Europe by Burnouf, Bopp, Lassen, Westergaard, Spiegel, Roth, Brockhaus, and others. In 1842, Bombay had the privilege of enjoying a visit, undertaken purely in connexion with the Zoroastrians of Western India, of professor Westergaard of Copenhagen, one of the most distinguished scholars which Europe possesses. We had the privilege, during the months that he was at the presidency, of holding much intercourse with him, and of enrolling him in the list of our honorary members. From India he proceeded in 1843 to Persia, where he visited the remnant of the Gabars at Yazd and Kirman, and made additions to the great stock of Zoroastrian manuscripts procured in the East by his honoured predecessor, Erasmus Rask. On his return to Europe, he commenced the preparation of a complete critical edition of the whole of the Zend Texts with Notes in English; of a Grammar and Dictionary of the two dialects embraced by the Zend writings; and of a Translation, and Exposition, also in our language, of the whole of the Zend-avastá, as thus edited and illustrated by himself. While preparing the Avastá in its original, he has carefully examined and compared the manuscripts taken from the East by Rask and himself, now in the university library at Copenhagen; those which formed the earlier acquisitions of Anquetil du Perron, including the additions to them by M. Burnouf, now at Paris; those in the libraries of the East India Company, British Museum, and the University of Oxford, in England; those which I have myself acquired during the last quarter of a century in India; and a few transcripts and collations with which I have been readily favoured for his use by the successors of Mullá Firuz and Mr. Dhanjibhái Frámjí. The results, as far as the learned professor has advanced in his great undertaking are most satisfactory and encouraging. His edition of the Zend-Avastá, as far as it is now recoverable, and the first which has appeared in print in a complete form, is now on our table; and every person who examines it must admit the extreme care and attention with which it has been executed. The last fasciculus of it contains the Preface

and Introduction to the whole. At the general results which it indicates we may glance for a few minutes. The oldest Zend manuscripts in existence are now in Europe. They were written in 1323 from copies from Persia, and have consequently not an Indian source. The later manuscripts have been prepared both in India and Persia. They all contain the same text, disfigured often, however, by cacographies, interpolations, repetitions, and omissions, to the removal of which a rational criticism has to be applied. Though they occur mainly in a fragmentary form, they are the remnants of a collection made many years posterior to the composition of its pieces. They are not to the production of a single man, be it Zoroaster himself or one of his disciples; nor "have they ever formed an exact, scientific and self-consistent system of religious belief and lore." The several portions of the Avastá, like the hymns of the Vedas and the songs of the Edda, have sprung from different bards and teachers, who have represented their particular subject, each according to his own view. Tradition assigns Zoroaster, to whom they are ascribed by the Pársís, to Bactria. The opening of the Vandidád, their historical and doctrinal portion, shews a very limited acquaintance with any countries not adjoining to Bactria; the Yasna, their largest hymn collection, leads us to infer that the distinct tribes of Ragha, mentioned in the Avastá, did not recognize any spiritual master common to the whole nation; and none of the ancient texts take any notice of the names either of Media or Persia. We are led to associate these texts, in consequence, with a time anterior to Cyrus who conquered Bactria, and perhaps to Dejoces who collected the tribes of Media into one nation under his own sway. Their language in its two proximate dialects of the mountains and plains of North Irán, for such there are, has a greater store of grammatical forms, and has an appearance less worn and smoothed down, and is consequently more ancient, than the old-Persian tongue of the inscriptions of Darius, the nearest cognate branch. Some of the texts may have originated in a later age; but these must be comparatively few in number and are probably anterior to their delivery to the nations of Western Irán for further cultivation. When this extension of the lore of Zoroaster to the West occurred, is not known. Herodotus does not mention the name of Ormazd, the greatest god of the Avastá; but Darius, the son of Hystaspes, we find from his tablets, invokes him as the creator of heaven and earth. The faith ascribed by Herodotus to the Persians is not distinctively the lore of Zoroaster, nor were the Magi in the time of Darius the priests of Ormazd, nor favourites of that, the greatest of the Persian kings, by whom, indeed, they were cruelly treated.* The legendary traditions of the Pársís refer not, as has been long thought, to the Achæmeuian princes, but to the personages of a North-Iranian mythology, terminating with Vishtáspa and his son, with whom the Achæmenian Artaxerxes the Long-handed has been associated, as if he had specially contributed to the propagation of the Zoroastrian belief in Western Irán. The Magi turning to the faith of their sovereign became the priests of Ormazd. The Zoroas-

* Compare with this the opinions of Col. Rawlinson in Journ. of R. A. S vol. xv. pp. 245—256.

trian doctrine of god in his qualities never became the universal and popular belief. The inferior physical divinities, partly congenial with the ancient gods, assumed higher stations, and Artaxerxes the second and third erected temples to Mithra and Anáhíta. Of this later development we may have a few memorials in Zend, composed, however, in the same idiom as those from Bactria. With this general view of matters, I entirely agree; and that for the reasons alluded to by Mr. Westergaard. The state of society and priestly authority referred to in the Vandidád is certainly not that of the Achæmenian sovereigns of Persia, who, if they were the men which their own tablets and the Greek histories represent them to be, never could have tolerated the administration of the peculiar law which that work contains. It could not have originated in the Parthian times, which were so much under the influence of the civilization introduced by Alexander and the Greeks. Pársí tradition refers the revival of its influence to the Sassanians of Iranian descent, who rose against the Parthians, A. D. 226; and it is almost certain that it was in the reign of these princes that the collection of the Zend fragments, such as we now have it, was formed from the memoriter repetition of the Mobeds, or possibly from writings possessed by them from an earlier age. From the fall of the Achæmenians to the rise of the Sassanians, five centures had intervened; and in this interval, not to go further back, much might be forgotten and mistaken. This, says Mr. Westergaard, accounts for the fragmentary state of the Zend writings, and the "unintelligible passages, mutilated sentences and uncouth words, where recollection must have failed or where only defective pieces of written documents were preserved," without impeaching the honesty of the Mobeds of those times, who appear to have done their best, connecting the fragments together and disposing of them in liturgical form, with a few connective sentences and pieces, and that often without regard to their congruousness or self-consistency. With their attempts to preserve the texts, the Mobeds, probably in the later periods of the Sassanian rule, which terminated before the middle of the seventh century, combined that of preserving their interpretation in a language called Pehlevi. "But the name Pehlevi," says Mr. Westergnaard, "has in so far as it concerns us here, two distinct significations. The official language of the Sassanian kings was called Pehlevi, and this is not any Iranian tongue, but, as far as I have been able to decipher it, a Semitic one, in two closely related dialects, with some intermixture of Persian words. As this idiom was the only one which the Sassanians employed on their coins, and in inscriptions placed not only at the western borders of their empire but also in the very centre at the ancient Persepolis, I scarcely doubt its being the only Pehlevi language of that age, the only one used in writing, and consequently opine everything composed in those days to have been indited in what I would call the Sassanian Pehlevi. But this Semitic language differs essentially from what Neriasangh [the Sanskrit translator of a part of the Avastá] calls Pehlevi (Pahlavi-bháshá) which has indeed the same written character, but is by nature Iranian and particularly Persian. This is the proper Zand or *commentary*-language; it is employed in the composition of several works long after the fall of the Sassanians, and has remained in

use to this day. The way of writing the Zand-Pehlevi is called intricate by Neriosangh; and so in fact it is, not only from the external shape of the several letters and combinations of letters, but especially from the great number of arbitrary signs or ideographs for pronouns, prepositions and particles, which have the appearance of real words; and from the adoption of Semitic words strangely marked by peculiar signs, which pertain to the writing and do not enter into the language. Therefore, whenever the Zend-Pehlevi is transcribed into other characters, the Zend, Persian, or Gujaráthi, and thus the *Zand* is explained or made readable by a *Pázand*, all signs of every description are expressed by the words which they represent; the Pazand-language being the same as the Zand Pehlevi, differing only in the written letters about in the same way as the Hindustáni and the Hindí. The identity of the Zand-Pehlevi and the Pazand-language, hidden to the Pársi teacher of Anquetil, was known by Neriosangh, and the Persian lexicographers have justly referred the Zand-Pehlevi words to the idiom of the Zand and Pázand. The object in disguising the Persian dialect made use of in such a singular, artificial and unnatural garb, by which the very language assumes a foreign and uncouth appearance, could not possibly have been to make the books thus written accessible to the layman, for the writing being too difficult requires no inconsiderable study. It seems to me to have been quite the contrary, a wish to conceal them from the people, as well as to surround the learned and initiated with an additional show of erudition in the eyes of their own brethren, and perhaps also of the believers in the victorious Islám. As the Zand-Pehlevi, derobed of the artificial garb of its written characters, agrees with what we know about the Deri, as it has adopted words from the Sassanian Pehlevi, and in general displays a dialect somewhat different from that which has grown into the common Neo-Persian, I am most inclined to refer the fabrication or invention of the artificial Pehlevi writing and the composition of the Zand-Pehlevi translations and commentaries to a period shortly before or after the fall of the Sassanians. These translations may have been based upon older ones, indited in the Sassanian Pehlevi, whence also Semitic forms might have been taken, but they have not influenced the digest of the ancient texts; on the contrary in trying to render the text word for word, they betray how scanty the knowledge of the sacred language must have been at that time. Still these Pehlevi translations have a very great value, both because they give us specimens of a Persian dialect older than the modern Persian language, and because they display the state of the ancient texts at a period anterior to that of the older MSS. Yet their importance is much lessened by their having reached us only in single manuscripts, and by the suspicion that the transcribers have not thought it necessary to reproduce the translation with the same fidelity as was required for the text." Mr. Westergaard thus in substance continues the history of the Zoroastrain writings. The defeats at Cadesia and Nehavand (A. D. 636 and 641) overthrew the Sassanians and struck a mortal blow at Zoroastrianism, which was soon restricted to Yazd and Kirman, nearly isolated by partial deserts. The Zoroastrian manuscripts originating from these conti-

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guous districts, form, with all their minor variations, but what may be called a single recension. The first arrival of the Pársís, a small colony from the Iranian stock of the Zoroastrians, in India, is involved in obscurity, though tradition associates it with the fall of the Sassanians and the island of Ormus as its starting point. Commerce, too, may have had its influence in its origination and promotion. Though excluded from the Hindu community by the system of caste, the Pársis early lost any books of the Zoroastrian faith which they might have brought with themselves to this country. In the fourteenth century, as they themselves allow, their copies of the Vandidád had altogether perished. Mahyar brought from Yazd the copies of the Vandidád with the Pehlevi translation, from which all the extant manuscripts of that work are descended. The original of all the Indian Vandidád Sadáh manuscripts, that is the Vandidád arranged liturgically, must have also come from Yazd, perhaps not long before the beginning of the seventeenth century. In the beginning of the eighteenth century, Jámásp affirms that there was not in India any copy of the Farwardin Yast. All the Indian manuscripts, as we have already said, have had a Persian origin.

So much for the results of Mr. Westergaard's labours, as intimated in the first volume of his work which has lately appeared. Farther notices we have of them in the valuable paper on the Ancient Iranian Mythology in the eighteenth Number of our Journal. We shall shortly, we hope, have it in our power to compare them in detail with those of the learned and zealous professor Spiegel of Erlangen, who is also editing an edition of the Zend writings, with a German translation, of which several parts have already appeared, and who has also published Grammars of the Pársi and Pehlevi languages, which are anxiously looked for in India, more particularly after the notices which he has given of them through our learned associate Mr. Murray Mitchell, to whom, I would observe in passing, our Journal is indebted for valuable and judicious abstracts of several of the very interesting papers in Zend literature published in the fresh and able Journal of the German Oriental Society, certainly one of the most vigorous of all our oriental periodicals. With a Westergaard and Spiegel engaged in Europe in the deepest researches connected with the Zendic and Pehlevi literature, we may well in this place make a general pause in our labours as far as its essentials are concerned. We may, however, I conceive, continue, with much advantage, to act as their humble auxiliaries. Should any Zend fragments have been overlooked by Westergaard, let them be speedily brought to his notice, both on his own account and that of Dr. Spiegel. The Pársi method of treating the Pehlevi languages will be interesting to the philologers of Europe, when fully explained to them; and much light, I conceive, can be cast on it by the collection and republication of the quotations which have been made from it, with their accompanying readings and interpretations, often of an opposite character, by Edal Dáru and Mulláh Firuz in the Kábizah controversy. Mr. Dhanjibhái Frámji's Pehlevi Grammar in Gujaráti though very brief, is an acceptable offering to oriental literature; and much more so will be the Zend Dictionary which he is about to pub-

lish, though, as he is aware, it will be merely a help to our friends in Europe, who are entering so deeply into all questions connected with the Zoroastrian lore. Every Pehlevi work possessed by the Pársis, whether a translation of the Zend, or an original composition, should be given to the public. I am happy to be assured by the distinguished family of Sir Jamsetjee Jeejeebhoy, that copies of the Wajarkard in this tongue, printed for the Jamsetjee Translation Fund, will now be presented to all competent parties by the managers of that Fund.*

From the Zoroastrians, I pass on to the Jainas, the principal habitat of whom is now in Western India, where three of their five sacred mountains, Ábu, Palitáná and Girnár, are situated. They are among the most enterprizing of our native merchants; and their influence, for good or for evil, is daily extending in the provinces of Gujarát and Rajputáná, in which they have systems of proselytism, unknown almost to other classes of the natives, very actively at work. They are a sect of Buddhists; but the history of their secession from the parent stock is yet unknown. The most valuable of the local chronicles, intermixed with incredible legends, are in their possession. Their own literature, though full af extravagancies, is of a curious character, and is far too little studied. A valuable contribution to its elucidation is the volume by our learned associate Dr. Stevenson, which contains the translations from the Maghadá, through the help of the Gujarátí, of their Kalpa Sútra, to which they attribute great importance, and of the Nawa Tatwa, expository of their metaphysical tenets. To Dr. Stevenson we are also indebted for some remarks on the relation which exists between the Jaina and Brahmanical systems of Geography. Colonel LeGrand Jacob has given us transcripts, with translations, of the principal inscriptions on their temples at Pálitáná; while professor Wilson has given us the material and meaning of those, of a more important character, found at Ábu. Mr. Glasgow has published a translation of one of the hymns used in their practical worship, which forms a very curious document. It was generally understood that our library contains some valuable portions of their literature in manuscript; but a late examination of the volumes in our possession which were thought to embody it has convinced me that their worth has been over-estimated. The following are the pieces of which they are composed. The Upásam Sútra, in Maghadí and Gujarátí, treating of Morals and Manners. The Ráyapasen Sútra, in Maghadí, on the Jaina doctrine and practice of the preservation of animal life. The Jivadhigam Sútra, on Things Physical aad Moral. The Uttaradhyana Sútra, read for the Jainas when they are dying. The Prithivi Ráj Vela, a genealogical work. The Surya Pragnaptí (or Pannatí) Sútra, the Natural History of the Sun. The Hira Vijaya Suri Prasádikrit Prasho Har Samudayet Shishya Pandit Kirti Vijaya, explanatory of the principles of the Jaina religion. The Dasaví Kálik Sútra on Chastity. The Harsh Kola Dipika Sútra. The Thánang Sútra on Physiology. A Jaina Catechism. The Anuttara Vaváyi Sútra, History of the inferior deities of the heavens. The Hemachandra Samvigdh Nám Kosha, the well-

* An adverse critic on the Wajarkard, principally from a religious point of view, has just appeared in Gujeráthi at the Oriental Press.

known Dictionary of Hemachandra. Most of these works are, in all probability, more curious than useful. I am acquainted with a native competent to translate any of them from the Maghadí into Maráthí, from which portions of them, after comparison of them with the original, might be transferred to English, for publication in our Journal. More valuable acquisitions than they are, would be the Charitras of some of the different Rajput princes, such as the Kumár Pál Charitra, and the Mahátmyas of the sacred mountains, such as the Shatranji Mahátmya of Palitáná, which are in the hands of the Jainas.

Of the Buddhists, whose religious development is of exceeding interest in the history of India and the adjoining countries, and whose works furnish the only key which has yet been found to ancient Indian chronology, we have no living representatives in our neighbourhood. Their most important ancient remains, however, are at our very doors, many of them, which had escaped notice for ages, having been lately, brought to light. The following is a list of the papers treating of them which appear in our late proceedings, according to the dates which they bear. On the Ashoka Inscriptions at Girnár, by Capt. G. L. Jacob and N. L. Westergaard, Esq. Brief Account of the Minor Bauddha Caves of Bedsá and Bhájáh, near Karalá, by N. L. Westergaard. Mr. Prinsep's Correspondence with Dr. Burn on Indian Antiquities. Historical Researches on the Origin and Principles of the Bauddha and Jaina Religions by James Bird, Esq. Correction of Errors in the Lithograph of the Girnár Inscriptions by Capt. LeGrand Jacob. Memoir on the Cave Temples and Monasteries and other Ancient Buddhist, Brahmanical, and Jaina Remains of Western India, by John Wilson, D. D. Memorandum on some Buddhist Excavations near Karád by H. B. E. Frere, Esq. Note on the Rock Inscriptions in the Island of Salsette, by J. Stevenson, D. D. Second Memoir on the Cave-Temples and Monasteries, and other Ancient Remains of Western India, by John Wilson, D. D. Historical Names and Facts contained in the Kánherí Inscriptions, by J. Stevenson, D. D. On the Násik Cave-Inscriptions, by J. Stevenson, D. D. Buddhist Cave-Temples in the Sirkárs of Baitalwádí and Daulatábád by W. H. Bradley, Esq. Sahyádrí Inscriptions, by J. Stevenson, D. D. Descriptions of the Caves of Kalví in Malwá, by E. Impey, Esq. Descriptive Notices of Antiquities in Sindh, by H. B. E. Frere, Esq. All these papers are in addition to the well-known papers of Mr. Erskine, Colonel Sykes, and Captain Dangerfield, and contain important information, with statements of opinion and speculations worthy of respectful attention. Government has shown great liberality in procuring, through Mr. Fallon, many pictorial illustrations of the Buddhist and also of the Brahmanical Cave-Temples and other Excavations, though much remains to be done,—by photography as has been lately resolved on,—for the full representation of these historical wonders. We are also indebted to it for the employment of an officer in connection with our Cave-Commission, for copying the Buddhist Inscriptions at some of the principal Excavations. Notwithstanding the diligence of Lieut. Brett in the work last alluded to, it has not,—perhaps owing to the fault of the lithographer for whom Mr. Brett is not responsible,—been

altogether successful. Major Cunningham of the Bengal Engineers and I on a visit the other day to Kanheri in Salsette, on comparing the copies of the Inscriptions in our Journal with the originals there, reluctantly came to the conclusion that the discrepancies, principally in letters which the wear and injury of the rock has rendered difficult of decipherment, are so numerous that confidence in the translations, which have been so commendably attempted of them by Dr. Stevenson and others, must be greatly impaired, and that it is wholly inexpedient to invite the particular attention of orientalists to them till they have all been minutely collated with the originals. Were Mr. Brett at hand to make the collation, he might be again employed for the purpose; but in his absence no better way of dealing with them occurs to me than that of our employing a learned native who knows the Cave character and language,—and such a qualification is required for successfully dealing with them,—for their exact revision in connexion with a new attempt to translate them. A correct edition of the Girnár tablets, we may presume, may now be obtainable from a collation of the various copies which have been made of them. Mr. Prinsep's attempts to translate these tablets have been greatly improved by professors Wilson and Burnouf. I rejoice to be able to intimate that what remains to be done respecting them will probably be attempted by a most competent party, Mr. Edward Thomas of the Bengal Civil Service, who is now in correspondence with myself respecting them. Our Cave and Antiquarian Commission still exists; and its inquiries continue to be prosecuted without intermission. We regard with special interest the Lalita Vistara, the legendary life of Buddha, now publishing in the Bibliotheca Indica at Calcutta. Sir Erskine Perry has furnished our Journal with an abstract of his life, after Lassen, whose great work on Indian Antiquities is invaluable.

More interesting in certain respects than departed sectaries are the existing masses of the living population of India. The Indian ethnographical papers of our members are of particular value. Among these are to be noted those of General Briggs, on the Bánjhárás; of Sir John Malcolm, on the Bhills; of General Walker and Capt. MacMurdo, on various tribes in Kachh and Kathiáwad; of Mr. R. C. Money on the Kapriás; of Dr. Wilson, on the Wáralís and Kátodís and other Mountain and Forest Tribes, and of the Jadejas and other Rajputs addicted to infanticide; of Capt. Postans on the Káuphatís of Damodar; and of Colonel Jacob on many of the tribes in Káthiawád. Some most valuable documents of this description, which have been for a considerable time in the Government archives, are now being published in the Selections from the Government Records which are appearing under the auspices of our present distinguished patron. It is a matter of comparatively little consequence how they be laid before the public; but their value would probably in some instances be enhanced, if they appeared in the general proceedings of a Society looked to for information on all the diversified tribes and tongues of this great country. I repeat the opinion that the acquisition of knowledge respecting them is of very great consequence. "Whatever tends," says Robert Hall, "to render our acquaintance with any portion of our species more

accurate and profound, is an accession to the most valuable part of our knowledge." Before we can govern our subjects in India aright, we must know them. The inexpediency of the neglect of even of the most insignificant tribes in our general schemes of enlightenment and industrial improvement, is sufficiently illustrated by the present relations to our rule of the savage tribe of the Santhals in Bengal. Some curious facts relative to some of the aboriginal tribes around us have lately been noticed. The Parwáris of the Maráthí country, now so degraded, are the Porvari of Ptolemy of the second century, in his days evidently a considerable people. The Bhills are the Phyllitæ, and Gonds the Condali of the same author. The latter people I take to be the Chandáls or erroneously esteemed "outcasts" of the ancient Hindus. The Shúdras were originally a people on the banks of the Indus. The Kunbí cultivators of the Dakhan should not be reckoned Shúdras but Vaishyas; and from their appearance and language they are probably mainly a branch of the high A'ryá family. In fact, they are called Aryars to this day by their neighbours the Canarese. The Ahírs of Kachh and Káthiáwád are the descendants of the Abhírs of the Puráṇas. Their original country in Sindh is called Abiria by Ptolemy. The Mángs belong to the Southern family of Indians. They still retain many Canarese words in their vocabulary.

In regard to Hindu literature, our Society had, and still has, its own special duties to perform. In this department, the services of Major Edward Moor and General Vans Kennedy among our deceased members are universally admitted, while those of Dr. John Taylor are not to be overlooked. My own Expositions or Exposures of Hinduism, which come next in choronological sequence, though they have had their own influence on native enlightenment, having been composed by me at an early stage of my oriental studies, are not what I would wish them to be and am endeavouring by degrees to make them. Dr. Stevenson did not put his name to the specimen of the Rig-Veda, with English and Maráthí translations, which was lithographed at Puná in 1832; but it is worthy of notice as, after the extracts of Colebrooke, the first consecutive portion of the till lately mysterious Vedas given to the European public. In conjunction with Major Shortrede, he procured for professor Burnouf of Paris some of his Vedik manuscripts, at a time when the scruples of the Bráhmans led them to withhold them from the gaze of the impure Mléchchhas. His own edition of the Sáma Véda, though superseded by the more critical one of Benfey, with its various readings and valuable indices and glossary and translation, was at the time of its issue, as well as its translation, a desideratum. It is perhaps well that in the matter of Vedik editorship no duties are now required of any of our number. With imperial liberality the East India Company is presenting to the literary world the whole of the Rig-Veda with the commentary of Sayana Achárya, under the able editorship of Dr. Max Muller. This work, as it proceeds, is being translated by the most trustworthy hand which Europe affords, that of professor H. H. Wilson, two volumes of whose version have already appeared. Dr. Albrecht Weber of Berlin, in every respect a most competent party, and the editor of the inter-

esting Indische Studien now appearing in that city, is giving us the whole Yajur-Veda; while Dr. Roth, well known for his Vedic and Zendic research, and Mr. Whitney, a young American gentleman, are unitedly publishing the Sanhitá of the Atharva Veda, not the least curious of the Vedik collection. All these works are in addition to the translation in French of M. Langlois of the whole of the Rig-Veda, the first complete version of that work which has been executed, and which will not be overlooked in the history of oriental literature. The Bráhmanas of the Vedas are awakening attention, and various extracts from them have already been printed. The grammatical works illustrative of the Veda will not be delayed. Dr. Roth has been busy for some time with the Nirukta. (It has perhaps been already published.) The most important works connected with the more advanced literature of the Hindus are almost all published or preparing for the press. The Bibliotheca Indica is furnishing us with the Upanishads, edited by Dr. Röer; with the most important treatises illustrative of the Schools of Indian Philosophy, by Dr. Ballantyne and others; with the treatises which contain the Hindu Astronomy, by Mr. Hall; with the collection of the Puránas edited by the Rev. Krishna Mohan Bánarjí; and with other interesting works. What we require most for the West of India is the completion of the translation of the Bhágavata Purána, of which three volumes were published by Burnouf before his death; the publication of the text, with a translation, of the Sáhyádrí Khand of the Skand Purána, which contains our local legends, some of which so excited the wrath of the late Peshwah that he ordered every copy of the work which his emissaries could procure to be destroyed; the translation of the Mahátmyas of the different months of the year, which throw more light on the present religious observances of the people than all other works put together; the translation of the Mahátmyas of our principal shrines, and places of pilgrimage, as those of Dwáraká, Elurá, Násik, Jejurí, etc., which though filled with absurdities, explain the popularity of these shrines and many of the rites which are observed in connexing with them, which are attracting increased notice, as exemplified in that of Jejurí lately visited by Mr. Mitchell, as formerly by Dr. Stevenson and myself. Our vernacular literature does not afford very much of interest to the orientalist; for the Maráthí poetry consists principally of paraphrases of the mythological legends of the Sanskrit works set forth in wretched versification, though it affords a few interesting gleanings, principally in the works of Tukobá, noticed by Dr. Stevenson and Mr. Mitchell. The Proverbs of the Maráthí nation are numerous and valuable. About five hundred of these were lately published in Puná; but Mr. Murphy and myself have independently of one another formed collections containing respectively upwards of 1,800 of these proverbs, and giving altogether 2,200 when they are collected together. When the agreement in the amount of each of our collections was first noticed by Mr. Murphy, it occurred to him that some of the native assistants employed by us might have dishonestly possessed themselves of some of the distinctive fruits of our individual labour, disposing of them to the other party; but the comparison of our manuscripts showed him that

this was not the case. In a note to me, he says, "Your remark about the minute discrepancies in the texts of the proverbs common to both our collections is very just. I see it very clearly; and I agree with you that it is conclusive as to the independence of the sources whence they were derived. I think the proposal to combine the two collections, after a comparison of the texts, a very good one." This labour, I shall be happy if Mr. Murphy will undertake, either in connexion with this Society or the Dakhan Vernacular Society. The Proverbs of Gujarát will probably not be less interesting than those of the Mahárâshtra, though many of them may be found to have a common origin. The songs of Gujarát, of which a collection has been made by the Rev. James Glasgow, are very curious. Dr. Stevenson has favoured us with several papers on the connexion of the Northern and Southern Families of Indian Languages, a most important subject of research; while Sir Erskine Perry has attempted, not without commendable success, to sketch the boundaries of the various Indian Dialects. A Parallel and Comparative Grammar of the Maráthí and Gujarátí Languages, distinguishing their Sanskrit and Scythian elements, and illustrating them by references to the cognate tongues, appears to me a great desideratum in our local philology.

I pass on to the Musalman literature. The most intelligent and judicious digest of the Muhammadan History of India which has yet been given to the public, is that of our former distinguished patron and president, the Hon. M. Elphinstone. Mr. Erskine's History of India under the two first Sovereigns of the House of Taimur, Báber and Humáyun is an entirely exhaustive work, founded on oriental authorities, most difficult of acquisition and interpretation, and which leaves nothing further to be desired respecting the affairs of which it treats. The principal Muhammadan Historians of India noticed by Sir Henry Elliott are about to be published by the Government of the N. W. Provinces, with the exception of those which have already been printed in Bombay. By the lapse of the Sátárá state, the Bijápur collection of Arabic and Persian works has become the property of the Bombay Government, which has been taking counsel as to the best method of its disposal. On the city of Bijápur, and its Inscriptions, our Journal contains a valuable paper by Dr. Bird, who has also furnished the Society with a History of the Kolpora family of Sindh by the late Capt. MacMurdo, and other interesting papers. Mr. Burton has added much to our knowledge of the languages and people of the valley of the Indus, which has been still further illustrated by valuable papers published by the Bombay Geographical Society.

To the department of Antiquities to which the attention of our Society is frequently directed, I have already in some respects referred in connexion with Buddhism. A few additional notices, however, are still required for the completion of this brief sketch. Highly interesting Scythian remains have been brought to notice as existing in the Dakhan by the able papers of Captain Meadows Taylor. Our Journal has a few numismatological notices, illustrative of individual coins and collections of coins which have been laid before us. The capital of the Sinhas in Gujarát, so long amissing, has been identified by

myself with Sihor in the Goelwad province of Kathiawad. Walabbhí, Pattan, and other ancient sites have been examined without any considerable results.

Natural History and Natural Science have often been cultivated in India in union with oriental literature. Jones, Colebrooke, and Carey were nearly equally distinguished in both departments. A division of labour in respect to them, however, is at once to be expected as a general occurrence. In the field of Natural History, Mr. Carter, our able and zealous secretary, and Dr. Buist, have been our most indefatigable and successful collaborateurs. Dr. Carter's geological, zoological, and botanical papers deservedly occupy the largest space in our Journal; while the most important of those of Dr. Buist appear in that of our Geographical Society, of which he is the most active officer. The Rev. Messrs. Hislop and Hunter have contributed much to the illustration of the Geology of Central India. In Mr. Dalzell, and other friends, we have some of the best of Indian botanists.

With the mention of Dr. Carter, we cross the Indian ocean. His contributions to the Geology, Geography, and Ethnography of the coast of Arabia are the most instructive scientific documents which we yet have, connected with that interesting portion of the world. In our Journal, we have several valuable papers on Aden, Abyssinia, Egypt, and the Red Sea by Dr. Bird, Mr. Orlebar, and others. Without presuming to take the members of the Society at present in my own company to the Lands of the Bible or the ruins of Hazor, I may make them pause with silent admiration for a short time at the tablets of Behistun, and the wonderful remains and records of Niniveh and Babylon with Colonel Rawlinson, who so lately delighted us, and instructed us in this place, and who is now, with so much promise, prosecuting his literary researches in Europe. On the Topography of Niniveh, an invaluable paper, accompanied by maps, has just appeared in the Journal of the Royal Asiatic Society, the fruit of the observation and research of Commander Jones of our Indian Navy.

II.—*Petition of the Calcutta Missionary Conference to the Legislative Council on the subject of the marriage of Hindu Widows.*

In December last the Calcutta Missionary Conference presented the following petition on the subject of the marriage of Hindu Widows to the Legislative Council.

To the Hon'ble The President and Members of the Legislative Council of India in Council.

The Humble Petition of the Members of the Calcutta Missionary Conference.

My Lord and Hon'ble Sirs,

Having learnt with great pleasure that a bill has been laid before your Hon'ble Council for the purpose of removing

certain legal hindrances to the marriage of Hindu widows, we beg leave to address your Hon'ble Council on the subject, with a view to record our deep conviction of the importance and desirableness of such a law; and in the hope that your Hon'ble Council will proceed with a measure, alike demanded by humanity, consistency, and a due regard for public morality.

The number of Hindu widows must be exceedingly great, on account of the early age at which widowhood may commence among the Hindus. In their opinion the married state is entered upon as soon as the ceremony of betrothal has been performed. Hence, if after betrothal the intended husband dies, the young person is regarded as a widow to all intents and purposes. But in Bengal, that ceremony must take place, on pain of losing caste, before a girl has completed her tenth year, and most commonly it is performed, when she is in her seventh year.

It is a notorious fact that as a general rule—with rare exceptions—Hindu widows are treated in a most heartless manner, and that their condition is little better than slavery. Their affliction is looked upon as a punishment of sin committed in a former birth, and regarded as an irrefragable evidence of guilt. They are cruelly stinted in their food and clothing, and have usually to perform a daily routine of menial services of the most humiliating description. Death is the only quarter to which they can look for deliverance from their state of misery. Such a large class of sufferers undoubtedly has strong claims upon justice and humanity, which ought to be recognized by the law of the land.

More than a quarter of a century has elapsed, since the murderous rite of Suttee was abolished; but the blessing, conferred upon Hindu widows by that abolition, is incomplete without an enactment which allows them to marry again. For whilst that abolition prevents their being consigned to the burning pile, it has hitherto only served to consign them, in its stead, to a life of hopeless misery. Consistency requires that a remedy should be provided for this evil, which formerly could be avoided by immolation, but which is at present irremediable.

The claims of public morality also call aloud for an enactment in favour of widows. This will at once be evident from the single fact that among the lower orders of Hindus in Bengal one and the same term serves, in common parlance, to designate a widow and a harlot. It is not surprising, however lamentable it may be, that many widows should prefer a course of criminal enjoyment to a state of life-long wretchedness. The seduction of widows is one of the most

common sins in Bengal, and among the lower orders at least is but too often regarded as a venial offence. It frequently leads to attempts to procure abortion, and to the destruction, designed or undesigned, of the lives of its victims.

It is to be expected that the intention of your Hon'ble Council to permit the marriage of Hindu widows, although it must commend itself to the judgment of enlightened Hindus, will nevertheless meet with loud and extensive opposition; because it cannot be denied that such a permission is contrary both to the religion of the Hindus, and to their national customs with which that religion is identified. It will be urged that the prohibition of such marriages tends to make a wife most careful of the life and health of her husband, and that a relaxation of it may have the effect of producing conjugal indifference or something worse. There is some truth in such a plea; but on the other hand it is obvious that the claims of justice and humanity are paramount, and must not be sacrificed to mere convenience. The experience of other nations shows that the affection of a wife may be (as it ought to be) secured by other means than a dread of the artificial terrors, which Hinduism has superadded to the natural sorrows of widowhood.

Your petitioners are aware that other considerations might be urged in favour of permitting the marriage of Hindu widows; but we content ourselves with those which have now been mentioned. And on the strength of those, we beg leave to assure your Hon'ble Council, that both we and the Christian churches of which we are the representatives, take a deep interest in this matter, believing it to be fraught with the most important consequences; and we take the liberty of respectfully, yet earnestly entreating your Hon'ble Council, to persevere in the intention of doing justice to the widow, by enacting such a law as the claims of humanity and morality demand, and thus completing the benevolent measure of which the abolition of Suttee was the first instalment. Although the permission, which by the contemplated law it is proposed to give, may not be made use of to any great extent at first, yet it cannot fail to prove an incalculable blessing to the future generations of India, and to be regarded with approbation by Almighty God, who has emphatically declared that He is the judge of the widow.

In the name and on behalf of the members of the Missionary Conference:

EDWARD STORROW, *Chairman.*
D. EWART,
Secretary to the Missionary Conference.

Calcutta, Dec. 19th, 1855.

III.—*A Suggestion to the Natives of India to introduce Family-Names amongst themselves.**

1. Amongst all nations of Europe and America the custom has been introduced centuries ago (as also amongst the ancient Romans), that every family bear a name which is inherited from father to children and children's children, besides one or more names, which each individual receives at the birth.

By this custom families can find out with more or less ease and certainty their relations, who have removed to other districts or distant lands; letters can reach them without wandering long about or being miscarried, (which is so often the case even amongst Europeans, because so many quite different families bear the same name, which could and ought to be avoided amongst the Natives of India;) and thus, inheritances, important information and many other advantages can be obtained. Whereas on the contrary in India, where at present no such regularly fixed and hereditary family-names generally exist, much confusion is occasioned in the post-offices, or the custom-houses, on rail-roads, and in many other respects which need not be further particularized. But we may be allowed to mention only one instance. In the reports and memoirs of Swartz and other former missionaries, many excellent converts to Christianity are mentioned, and particularly edifying instances of their piety are related; but because several of them bore the same name, two such persons are now easily confounded together, and it is probably in many cases unknown or doubtful, who are their descendants. Now, if they had adopted a fixed family name, their descendants would know with certainty, that these and these persons were their ancestors, and would, by the grace of God, be stimulated to imitate their faith and their good qualities, the fruits of faith.

II. To facilitate the introduction of family-names and to obtain *all* the advantages which *could* be derived from their introduction, it appears to us that—

Such words should be chosen as family-names, as are *new or uncommon in the country;* because, if a name be adopted which is already used in the country as a name of individuals, it cannot be always known at once, which is a family-name and which not; and because it might easily happen, that the same name is adopted by different families in neighbouring districts, and thus confusion and misunderstandings would arise in various ways.

* From Madras Church Missionary Record for September 1855, with additions by the Bombay Oriental Christian Spectator for October.

To devise and adopt new and often fanciful names, is no uncommon thing among the natives of India, which may be conveniently imitated in devising family-names. Amongst many instances, which must be well known to every one who is in some measure acquainted with natives, we shall only mention one: There is a native boy in a certain village of the Madras presidency, to whom his father, (a heathen), gave the name "*Commander,*" or Tamulized, "*Commandu,*" because it happened that the boy was born on the same day, on which the then Commander-in-Chief passed through that village or through its neighbourhood, in one of his journeys. The Tamulized word "Commandu" would excellently serve as a *family-name* to that boy and his descendants, and afford, in our opinion, a good example and precedent, how other family-names might be devised.

We would suggest, that such a new word (new to the natives of this country) chosen as a family-name, should bear in its very form more or less the character of Hindu nationality; and on the other hand, if an English, more or less known family-name be adopted, it should be so modified and changed in its spelling and pronunciation, and so far assimilated to the form of Indian words, (just as many Norman family-names in England have in process of time been so changed that they present now the form of Anglo-Saxon names,) that it can be at once concluded from it, that the bearer is a Hindu; not an Englishman, or of English extraction. For, if a Native ordained clergyman, or a Native catechist, bears an unchanged pure English name, (perhaps from his English benefactor who, by his donations, saved him from perishing when an orphan,) it is an inconvenience, if to their names, in mission reports and elsewhere, the remark: "Native," must be added in parenthesis, not to mention other cases of mistake and confusion.

III. The family-names might be chosen so as to intimate or commemorate some particular event which occurred in connexion with the family or their ancestors, as was the case with many of the old Roman family-names: for instance, *Torquatus,* because Titus Manlius killed a Gaul who had defied any Roman to fight with him in single combat, and carried off his golden chain or collar as a trophy, (such a chain for the neck being called *torques* in Latin,) and since that time all his descendants bore the name of Torquatus; or, as was the case with the names of Fabius, Piso, Cicero, because their ancestors probably introduced or improved in Rome the cultivation of the bean (faba in Latin), the pea, (pisum), the vetch (cicer); or they derived their family-name from the native place of the head of the family; as, *Tarquinius,* from his native

town, Tarquinii, &c. This precedent which the ancient Romans have given, may suggest also to the Indians a large field, from which they may select suitable family-names.

But we would particularly draw their attention to the fact, supported by many interesting instances, that if the name which an individual bears, is of a good signification, expressing some virtue, or if it is the name of a person who has become known for certain virtues, it has often exercised a great influence on the mind of the bearer of such a name, and has excited him to pursue such virtues himself. Hence also Native Christians have used this class of names as baptismal names to a great extent, for most scriptural names belong to this class, as also Tamil words, as: Devadasen (servant of God); Devasagayam (helps of God); Sandai (the meek one); Arulai (who has obtained grace); Pakiam (happiness). But since such names have already been appropriated as baptismal names, *family-names*, with the same view, might be taken from Church History or also from Universal History, in order to secure a large range of names for selection, which should be in some degree congenial in sound and spelling with the Indian dialects, and not easily confounded with already received names and known words. Therefore, it would be an invaluable boon to the nation at large, if they were presented with a translation of Milner's Church History, or (since this would be rather a voluminous work in any Indian language or dialect), at least with a translation of extracts, which might contain the essential doctrines which lead to faith and godliness, *together with the memoirs of such Christians as have exemplified those doctrines by their lives.* The name of the individual, whose memoirs have particularly edified the one or the other of our converts or pupils, might be chosen by him as his family-name, to remind himself and his future offspring of the duty of imitating him.

When native converts, who have as orphans been saved from perishing by English benefactors, and have been carried through the school by their bounties, adopt the name of their benefactor or benefactress, in order to perpetuate the memory of the benefit among their descendants, so long as the family exists, and to stir them up to imitate the charity and the virtues of the benefactor, we would suggest, in order to obtain this object, that short notices concerning each benefactor or benefactress, instances of their piety, etc. should be communicated to the converts for their edification and encouragement, and that the obituaries of such friends of the Natives should be printed in vernacular periodicals.

And we cannot but add the question, whether it would not

appear proper for missionaries to keep a *separate book of memoranda* of all such adopted family-names, and the reasons for choosing this or that particular name.

IV. But all this should by no means be forced upon the people. Opportunities to speak to natives on the subject will come quite naturally, either when confusion and misunderstandings occur on account of the identity of the names of different persons, etc. or when natives who are to be baptized, ask the teacher to give them a name, or when giving historical or other lessons to growing-up pupils or to candidates for the office of catechists. And if they ask the teacher to chose a name for them, he should rather encourage them to think for themselves, what name they would like best; and he himself should, we think, be very careful to give a really suitable one, if he should be induced to give a name at all; for even when such precautions are taken, people are yet apt to be startled and to ridicule every "innovation," however useful.

The execution of the above suggestions would certainly facilitate intercourse amongst the native inhabitants of India, and procure for them many concomitant advantages; but to obtain these advantages *as fully and as extensively as possible*, those who feel an interest in the subject, should maturely discuss the matter in missionary and other suitable periodicals, in order to assist each other in finding out the best method of proceeding, so that from the very commencement it may clearly appear to the natives *at large* as a very reasonable and useful measure, and one quite congenial to Indian nationality.

Since, for instance, in the remarks on the above suggestions contained in the Madras Church Missionary Record, it is observed, that the Telingas have anciently adopted as a national custom, the practice of using family-names, but of placing the family-name invariably *before* the birth-name, it would appear to be a question of considerable importance, whether we should not agree to suggest to the natives of other tribes and speaking other languages, to *adopt the same practice, as being already adopted* by, at least, one Indian tribe *as a national one*, more especially since it is a more scientific method to name first the genus and then to mention the name of the species or the individual, and since the Hungarians also observe the same practice of placing the family-name before the christian name or names, when writing or printing in their own language, though when writing in other European languages, they follow the *general European custom.* And we would, at the same time, beg our correspondents, kindly to inform us, whether amongst any of the tribes of the west and north of India, any trace of the use of family-names be

found, and if so, of what nature they are, and whether they are placed before or after the additional name of the individual, &c.

In conclusion we would request, what in part has already been touched upon above, that, in order to facilitate and accelerate the general introduction of fixed family-names throughout India, we should devise, or help the natives to devise, *well-sounding* names, and of a form *quite congenial with the dialect of each province*, whether those names have a signification or none; and if any be chosen which have a signification, it should always be, as far as possible, a suitable and tasteful one, and calculated to suggest some good and useful idea; e. g. like so many Greek or Latin names, such as are found in the New Testament as: Pudens, Clemens, Eunice, Sosthenes, (sober-strong, or, soberly-strong,) Eubulus (well-counselling, prudent), Aristobulus, Erastus, Epainetus (the praised one), Philologus, &c. Why should not this last Greek name, or a translation of it in Sanscrit or in a living Indian dialect on some future *suitable* occasion be given as a family-name to one of our pupils of a higher school, who has gained the highest honour in philology and has raised himself to a distinguished office? Such was the case in Italy, where the Florentine family of the *Medici* no doubt obtained their name from the fact that one of their ancestors raised his family to distinction by his medical skill;—thus there was also in Italy a family, named *Poëti*.

But to be successful in giving a direction to the native taste, some degree of tact and reflexion is necessary. It cannot be controverted, we think, that by assisting our more successful pupils and our more distinguished and hopeful converts, to choose such family-names as convey sacred or classical or historical elevating allusions and reminiscences, we shall contribute to stir up in their descendants a salutary desire and exertion to imitate the piety and diligence of their honoured ancestors.

EMERITUS.

IV.—*Men and Manners in China.*

Sir John Bowring has favoured us with an early copy of a letter on the population of China, addressed to the Registrar General, London, and read to the China Branch of the Royal Asiatic Society,—the substance of which letter we have great pleasure in laying before our readers. Sir John Bowring deals, as will be seen, with the most interesting points of Chinese social life. He treats of the population,

He writes also about polygamy—that strange institution which the Mormons have re-introduced into the thoughts and discussions of the Western world. In the third place he treats of the food and natural productions of the Chinese. On each of these points our readers will be glad to have the latest information from so competent a witness as Sir John Bowring, rendered in a semi-official form. First as to

THE POPULATION.

There has been no official census taken since the time of Kia King, forty-three years ago. Much doubt has been thrown upon the accuracy of these returns, which give 362,447,183 as the total number of the inhabitants of China. I think our greater knowledge of the country increases the evidence in favour of the approximative correctness of the official document, and that we may with tolerable safety estimate the present population of the Chinese empire as between 350,000,000 and 400,000,000, of human beings. The penal laws of China make provision for a general system of registration; and corporal punishments, generally amounting to a hundred blows of the bamboo, are to be inflicted on those who neglect to make the proper returns. The machinery is confided to the elders of the district, and the census is required to be annually taken; but I have no reason to believe the law is obeyed, or the neglect of it punished.

DIVISIONS OF MEN.

According to ancient usage, the population in China is grouped under four heads,—1. Scholars; 2. Husbandmen; 3. Mechanics; 4. Merchants. There is a numerous class who are considered almost as social outcasts, such as Stage-players—professional Gamblers—Beggars —Convicts—Out-laws, and others; and these probably form no part of the population returns. In the more remote rural districts, on the other hand, the returning officer most probably contents himself with giving the average of more accessible and better-peopled localities.

I have no means of obtaining any satisfactory tables to show the proportions which different ages bear to one another in China, or the average mortality at different periods of human life; yet to every decade of life the Chinese apply some special designation:—The age of 10 is called "the Opening Degree;" 20, "Youth expired;" 30, "Strength and Marriage;" 40, "Officially Apt;" 50, "Error knowing;" 60, "Cycle Closing;" 70, "Rare Bird of Age;" 80, "Rusty visaged; 90, "Delayed;" 100, "Age's Extremity." Among the Chinese the amount of reverence grows with the number of years. I made, some years ago, the acquaintance of a Buddhist priest living in the convent of Tien Tung, near Ningpo, who was more than a century old, and whom people of rank were in the habit of visiting in order to show their respect and to obtain his autograph. He had the civility to give me a very fair specimen of his handwriting. There are not only many establishments for the reception of the aged, but the penal code provides severe punishments for those who refuse to relieve the poor in their declining years. Age may also be pleaded in extenuation of crime, and in mitigation of punishment. Imperial decrees sometimes order presents to be given to all indigent old people in the empire.

EMIGRATION FROM CHINA.

The constant flow of emigration *from* China, contrasted with the complete absence of immigration into China, is striking evidence of the redundancy of the population; for though that emigration is almost wholly confined to two provinces, namely, Kwangtung and Fookien, representing together a population of probably from 34,000,000 to 35,000,000, I am disposed to think that a number nearer 3,000,000 than 2,000,000 from these provinces alone are located in foreign countries. In the kingdom of Siam, it is estimated that there are at least a million and a half of Chinese, of which 200,000 are in the capital (Bangkok). They crowd all the islands of the Indian Archipelago. In Java, we know by a correct census, there are 136,000. Cochin China teems with Chinese. In this colony we are seldom without one, two, or three vessels taking Chinese emigrants to California and other places. Multitudes go to Australia, to the Philippines, to the Sandwich Islands, to the western coast of Central and Southern America; some have made their way to British India. The emigration to the British West Indies has been considerable—to the Havana greater still. The annual arrivals in Singapore are estimated at an average of 10,000, and 2,000 is the number that are said annually to return to China.*

There is not only this enormous maritime emigration, but a considerable inland efflux of Chinese towards Manchuria and Tibet; and it may be added, that the large and fertile islands of Formosa and Hainan have been to a great extent won from the aborigines by successive inroads of Chinese settlers. Now these are all males—there is not a woman to 10,000 men: hence perhaps the small social value of the female infant. Yet this perpetual outflowing of people seems in no respect to diminish the number of those who are left behind. Few Chinamen leave their country without a fixed purpose to return to worship in the ancestral hall—to bring sacrifices to the tombs of their fathers; but it may be doubted if one in ten revisits his native land. The loss of life from disease—from bad arrangements—from shipwreck—and other casualties—amounts to a frightful percentage on those who emigrate.

FOOD AND CULTIVATION.

The arts of draining and irrigating—of preserving, preparing, and applying manure in a great variety of shapes—of fertilizing seeds—indeed all the details of Chinese agriculture—are well deserving of note, and all display evidence of the inadequate proportion which the produce of the soil bears to the demands for the consumption of the people.

The Chinese again have no prejudices whatever as regards food: they eat anything and everything from which they can derive nutrition. Dogs, especially puppies, are habitually sold for food: and I have seen in the butchers' shops, large dogs skinned and hanging with their viscera by the side of pigs and goats. Even to rats and mice the Chinese have no objection,—neither to the flesh of monkeys and snakes: the sea slug is an aristocratical and costly delicacy which is never wanting, any more than the edible birds'-nests, at a feast where honour is intended to be done to the guests. Unhatched ducks and chickens

* 'Journal of the Indian Archipelago,' vol. ii. p. 286.

are a favourite dish. Nor do the early stages of putrefaction create any disgust: rotten eggs are by no means condemned to perdition; fish is the more acceptable when it has a strong fragrance and flavour to give more gusto to the rice.

As the food the Chinese eat is for the most part hard, coarse, and of little cost, so their beverages are singularly economical. Drunkenness is a rare vice in China, and fermented spirits or strong drinks are seldom used. Tea may be said to be the national, the universal beverage; and though that employed by the multitude does not cost more than from 3*d.* to 6*d.* per lb., an infusion of less costly leaves is commonly employed, especially in localities remote from the tea-districts. Both in eating and drinking, the Chinese are temperate, and are satisfied with two daily meals—"the morning rice" at about 10 A.M., and "the evening rice" at 5 P.M. The only repugnance I have observed in China is to the use of *milk*—an extraordinary prejudice, especially considering the Tartar influences which have been long dominant in the land; but I never saw or heard of butter, cream, milk, or whey being introduced at any native Chinese table.

RAVAGES OF DEARTH AND DISEASE.

There is probably no part of the world in which the harvests of mortality are more sweeping and destructive than in China, producing voids which require no ordinary appliances to fill up. Multitudes perish absolutely from want of the means of existence—inundations destroy towns and villages and all their inhabitants; it would not be easy to calculate the loss of life by the typhoons or hurricanes which visit the coasts of China, in which boats and junks are sometimes sacrificed by hundreds and by thousands. The late civil wars in China must have led to the loss of millions of lives. The sacrifice of human beings by executions alone are frightful. At the moment in which I write, it is believed that from 400 to 500 victims fall daily by the hands of the headsman in the province of Kwang-tung alone. Reverence for life there is none, as life exists in superfluous abundance. A dead body is an object of so little concern, that it is sometimes not thought worth while to remove it from the spot where it putrefies on the surface of the earth. Often have I seen a corpse under the table of gamblers—often have I trod over a putrid body at the threshold of a door. In many parts of China there are towers of brick or stone where toothless—principally female—children are thrown by their parents into a hole made in the side of the wall.

INFANTICIDE.

There are various opinions as to the extent of infanticide in China, but that it is a common practice in many provinces, admits of no doubt. One of the most eloquent Chinese writers against infanticide, Kwei Chung Fu, professes to have been specially inspired by "the God of literature" to call upon the Chinese people to refrain from the inhuman practice, and declares that "the God" had filled his house with honours, and given him literary descendants, as the recompense for his exertions. Yet his denunciations scarcely go further than to pronounce it wicked in those to destroy their female children who have the means of bringing them up; and some of his arguments are strange enough: "To destroy

daughters," he says, "is to make war upon heaven's harmony" (in the equal numbers of the sexes): "the more daughters you drown, the more daughters you will have; and never was it known that the drowning of daughters led to the birth of sons." He recommends abandoning children to their fate "on the way side" as preferable to drowning them, and then says "there are instances of children so exposed having been nursed and reared by tigers." "Where should we have been," he asks, "if our grandmothers and mothers had been drowned in their infancy?" And he quotes two instances of the punishment of mothers who had destroyed their infants, one of whom had a blood-red serpent fastened to her thigh, and the other her four extremities turned into cow's feet. Father Ripa mentions, that of abandoned children, the Jesuits baptized in Peking alone not less than three thousand yearly. I have seen ponds which are the habitual receptacles of female infants, whose bodies lie floating about on their surface.

DESIRE FOR OFFSPRING.

The habits of the people—their traditions—the teaching of the sages—all give a wonderful impulse to the procreative affections. A childless person is deemed an unhappy, not to say a degraded, man. The Chinese moralists set it down as a law, that if a wife give no children to her husband, she is bound by every tie of duty to encourage and to patronize a concubine through whom his name may be preserved, and provision made that when he leaves the world honours will be done to his manes. One of the most popular of Chinese writers says:—"There are in the world wives who, never having borne boys nor nourished girls, even when the husband has reached the age of forty, prohibit his bringing home a concubine or entertaining a handmaid for the purpose of continuing his posterity—they look upon such a person with jealous hatred and malignant ill-will. Alas! do you not know how fleet is time! Stretch as you may your months and your years, they fly like arrows; and when your husband's animal spirits and vigorous blood shall be exhausted,—then indeed he can never beget children, and you, his wife, will have stopped the ancestral sacrifices, and you will have cut off his generation—then repentance, though you may exhibit it in a hundred ways, will indeed come too late—his mortal body will die—his property, which you, husband and wife, have sought to keep together, will not descend to his children, but be fought for by multitudes of kindred and relations: and you will have injured not one person,—not your husband only,—but even yourself; for who shall take charge of *your* coffin and *your* tomb? who shall bury you or offer sacrifices? Alas! your orphaned spirits shall pass nights in tears. It is sorrowful to think of. There are some wives who *do* control their jealousies, and allow their husbands to take concubines to themselves; but they do so (ungenerously) as if they were drinking vinegar and eating acids—they beat Betty by way of scolding Belinda—there is no peace in the inner house. But I beseech you to act as a prudent and virtuous woman. If you have no children, provide with openness and honesty a concubine for your husband. If she bear him children, to you he will owe that the arteries and veins of his ancestral line are continued—*his* children will honour you as *their* mother, and will not

this comfort you? Give not way to the malignant jealousy of a wicked woman! Prepare not a bitterness which you yourself must swallow."

POLYGAMY.

Generally, however, the wife willingly coincides with the husband in introducing into the household any number of concubines whom he is able to maintain; since she exercises over them an undoubted authority, and the child of a concubine is bound to pay higher respect to the first wife than to its own mother. The Chinese illustrate all the domestic relations by imagery, and are wont to say, that as the husband is the sun, and the wife the moon, so the concubines are the planets and the stars of the domestic firmament.

And it has been often truly observed, that though the Chinese may be called sensualists, there is no deification of the grosser sensualities such as is found in the classical Pantheons, and in many of the Oriental forms of faith. Tales of the amours of their gods and heroes seldom figure in their historical books or traditional legends. The dresses and external habits of the women in China are invariably modest, and on the whole the social arrangements must be considered friendly to an augmentation of the human race. The domestic affections are strong. Parents are generally fond and proud of their children, and children obedient to their parents. Order is indeed the first law of Confucius —authority and submission the apex and the basis of the social pyramid.

The sentiment of dishonour attached to the extinction of a race by the want of descendants through whom the whole line of reverential services (which some have called religious worship) rendered to Ancestors, is to be perpetuated, is by no means confined to the privileged classes in China. One of our female servants—a nominal Christian —expressed her earnest desire that her husband should have another wife in her absence, and seemed quite surprised that any one should suppose such an arrangement to be in any respect improper.

MARRIAGE.

The marriage of children is one of the great concerns of families. Scarcely is a child born in the higher ranks of life, ere the question of its future espousal becomes a frequent topic of discussion. There is a large body of professional matchmakers, whose business it is to put all the preliminary arrangements in train, to settle questions of dowry, to accommodate differences, to report on the *pros* and *cons* of suggested alliances. There being no hereditary honours in China —except those which reckon upwards from the distinguished son to the father, the grandfather, and the whole line of ancestry, which may be ennobled by the literary or martial genius of a descendant—the distinctions of caste are unknown, and a successful student even of the lowest origin would be deemed a fit match for the most opulent and distinguished female in the community. The severe laws which prohibit marriages within certain degrees of affinity (they do not, however, interdict it with a deceased wife's sister) tend to make marriages more prolific and to produce a healthier race of children. So

strong is the objection to the marriage of blood relations, that a man and woman of the same *Sing*, or family-name, cannot lawfully wed.

Soldiers and sailors are in no respect prevented from marrying. I expect there is—from the number of male emigrants—from the greater loss of men by the various accidents of life—and their abstraction in many circumstances from intercourse with women,—a great disproportion between the sexes, tending naturally enough to the lower appreciation of woman; but correct statistics are wanting in this, as indeed in every other part of the field of inquiry.

The proportion of unmarried to married people is (as would be deduced from the foregoing observations) exceedingly small. To promote marriages seems everybody's affair. Matches and betrothings naturally enough occupy the attention of the young but no less that of the middle-aged and the old. A marriage is the great event in the life of man or woman, and in China is associated with more of preliminary negotiations—ceremonials at different steps of the negotiations—written correspondence—visitings, protocols, and conventions—than in any other part of the world.—*Athenæum.*

V.—*Disputes in Madras regarding Restoration to Caste.*

Not only those who have an intimate knowledge of the people of India, but those who are merely superficially acquainted with their character, if at all conversant with the attempts making to spread the religion of Christ among them, know that the great bulwark which meets every effort and which has successfully resisted so many assaults is that of Caste. The European is familiar with the imperious sway wielded by fashion in the West, but this can enable him to form only a feeble conception of the power exercised by this ancient institution. Its bonds are embraced by those who are fettered by them, its loss is regarded as one of the most deplorable evils, and its restoration is one of the most arduous and trying tasks to which a man can address himself. When excommunication takes place merely on account of a refusal to assist at the marriage or funeral of a friend, or to invite on such occasions those who should be invited, restoration, it is true, is by no means either an impossible, or even a very difficult thing. But when the separation has been made by associating with those who, like Europeans, are accustomed to partake of food prepared and presented by Pariahs, or by committing the aggravated crime of eating the flesh of the cow, re-admission has hitherto been regarded as impossible. Even when individuals stained by these offences have by sufferance been permitted to occupy a position among their people, they have been always looked upon as branded by a self-procured stigma, and are at any hour liable to bitter invective and harsh opprobrium on this ground.

A new light has however apparently begun to dawn on Madras: the discovery is now being made that caste is less stringent than it was supposed to be. A party has arisen who contend that its laws are not

immutable, and that though it sternly frowns upon those who slight its enactments, yet there is a relaxing welcome for those who penitently return. This doctrine, however, ushered in as light and liberty by some, is fiercely opposed as darkness and anarchy by their opponents. In other words, there are at present two factions in Madras, and their division is on the subject of caste. That which is hailed by the one as the morning-star of a happy day for India, rises before the other with portentous glimmer, as the evening-star which heralds a dark and troubled night. The circumstances under which these polemics have arisen are important, and demand our notice alike because they have arisen from the progress of the Gospel of Christ, and because they have a bearing upon its continuous advance in this land.

The agitation among us is the heaving swell of a mighty billow originated by a conversion, and we must sorrowfully add, an apostacy.

Many years ago the first stone was caste into these waters, when Rajah-gopaul, Venkataramiah, and Ettirajooloo turned from idols to Christ the Son of God. Others followed them, and the heaving went on till it rose to a height at the conversion of a young Bráhman, Ragavooloo. And now the opposing waves are wildly dashing against each other in connection with the fall of a young Moodelly, Soondrum Moorthee. Our readers may remember that about six months ago we gave an account of his entrance into the Christian Church. For months before we consented to receive him, he was coming to us for instruction, and frequently urged us to let him take the decisive step of leaving his home and coming to us. When we told him that he was young, he brought his horoscope to prove his exact age. When we said that he needed more Bible-light, he contended that he had enough, and feelingly showed that it was impossible for him to acquire it while in his heathen home. When we pointed out the difficulties to be encountered, he professed his readiness to meet them, because Christ would help him, and his soul needed salvation. At last he told us that the day was fixed for his departure from Madras on a journey to Hyderabad, there to be married, and urged us to admit him because he might die on the way, or if spared, might forget God in the midst of the marriage festivities. When we still sent him away, he left with tears in his eyes, thinking us hard-hearted and unkind. It was only when within two days of the appointed time for the commencement of his journey that we yielded to his solicitations, and suffered him to remain. He did so, and after some time, during which he had made much progress in the knowledge of divine truth, and had comported himself in a manner befitting his profession, we baptized him.

Ere long however, he had begun to listen to the tempter of souls. One of his class fellows, a heathen boy, brought secret messages to him from his relatives. These, consisting as they did, not only of invitations to return, but of falsehoods about the dangerous illness of some among those dear to him, acted upon his affections, and proved a deadly snare to his young soul. When the foundations had been thus sapped, and when he had in effect committed himself, his uncle came to see him, and the poor self-betrayed youth, to the inexpressible anguish and pain of the Missionaries, yielding to the persuasions pre-

sented to him, returned with his relation to the heathen home which he had left but a few months before. This uncle, Oomapathy Moodelly, it should be mentioned, has for the last *twelve or thirteen* years been at the head of the most virulent opposition with which the Missionaries of Christ have to contend in Madras. He helped to organize a gymnasium where heathen preachers were trained to attack and ridicule Christianity, and he has conducted a press from which have issued tracts against the Bible and those who are disseminating its truths.

It is since this youth's apostacy that the movement began which lately found vent in a large and influential public meeting in Salay-street, the focus of idolatrous feeling in Madras. The question which has given rise to it is that of re-admitting this youth to caste, or keeping him without its precincts. By becoming a Christian, he voluntarily abjured caste, broke all its laws, and publicly at his baptism avowed his rejection of it. The controversy now turns upon the restoration or continued exclusion of such a one after his spontaneous abnegation of caste in every form. Every intelligent man will at once see in this a very important reflex action of Christianity upon Hindu Society, and at the same time, the absolute necessity of Missionaries showing no quarter to caste, but demanding its complete violation, as a condition of entrance into the Christian Church. This has from the beginning been the rule with us, and if we could be strengthened in our assurance of this being the path of wisdom and duty, the events now transpiring around us are fitted to confirm us.

The father and relatives of Soondrum Moorthee naturally wish his restorations to caste, since his excommunication implies, and indeed necessitates their own. The caste is that of Pônnairy Moodelliars, which contains, we believe about *seven thousand* members. Of this number, however, one of the smallest possible minorities, a mere fraction of the body, advocate the youth's restoration. To accomplish their wishes, this minority, supported by the liberals and latitudinarians of some other castes, lately convened the meeting to which we have already referred. The following invitation, in Tamil, of which we give the substance, was circulated for this purpose.

TO THE MOST RESPECTABLE.

We take the liberty of informing you, that some young persons belonging to the Hindu religion who from want of sense and by the influence of perverters entered another religion, are now, by an access of good sense, and by the counsel of good men, anxious to return to their own faith. Now a remedy (Praistchaidham) for such a case has been provided by the sages of antiquity, and is recorded in the Durma Shastras. Since therefore there are some who think that this should be applied in the present case, we take this opportunity of letting the public know that a meeting of the Sathoor Veda Sidanta Saba* is to be held at No. 48, West Salay Street, to the North of Adipatta Pulliar's Temple in the house of Sydapooram Oomapathy Moodelly.

This convention will take place on Monday evening the 21st day of Eipassi month from five to eight P. M. On that occasion some Sastris

* "Society for the propagation of the entire system of the Vedas."

and Pundits appointed for the purpose will discuss the question of re-admission. We therefore expect every one who loves souls to favour us with his presence at the appointed time, in order to fulfil the desires of the aforementioned young persons.

Year Rakshasa.
R. Eipassi month.
18th day.

In this manner.
G. Ramasawmy Sastri.
R. Kistnama Chary.
N. Venkatanarasimma Joshiar.
V. Streenevasa Chary.

At this Meeting, after some Pundits had been introduced, who quoted passages from the Shastras in favour of removing excommunication, several important resolutions were passed. One of these was that, if a Hindu has not been more that *twenty years* a Chandala,* he may be reinstated in his former position and enjoy his former privileges. Another step was the prescription of the processes and ceremonies necessary for restoration. We cannot offend the feelings of our readers by enumerating these. Suffice it to say that they include an unconditional submission to all the requirements of the national idolatry, a confession of sin in having forsaken it, a humiliating course of besmearings and washings, and a period of probation, for a Soodra of *fifteen*, for a Kshatriya of *thirty*, and for a Brâhman of *forty-five* days. This done, the miserable man may be re admitted into caste, and may again frequent the temples from which he had excluded himself.

It must not be thought, however, that these resolutions embody the views of the Hindus in general, or even of a large party in Madras. They are the offspring of innovators, of a small but energetic faction who are regarded by the othodox as Rationalists and Radicals. To attain the object before them, these men are using every effort, and this public congress is one of them. The adherents of the ancient *regime*, however, are not prepared to stand still and see such revolutionists carrying every thing in their own way.

At the close of the Salay-street meeting, printed Tamil handbills were circulated, containing a protest against what had been proposed to be done on the occasion. We give a translation of their contents.

NOTICE TO THE VERY RESPECTABLE MEMBERS OF ASSEMBLY.

It is undoubtedly true that some of our Hindu youths, from want of sense and by the influence of perverters have entered another religion. But if they now naturally seek to have good sense and good company and return to their own religion, will they not themselves make it known every where? In these circumstances G. Ramasawmy Shastri, R. Kistnama Chary, N. Venkatanarasimma Joshiar and V. Streenevasa Chary, have come forward on the eighteenth of Eipassi in the year Rakshasa for the purpose of re-admitting those who have become Chandalas (outcasts from religion). With this view they have invited many per-

* A Chandala is the Hindu name for one who has forfeited all the privileges of caste, and who is to be shunned and abhorred as the Jewish leper was by his friends.

sons to a meeting of the Sathoor Veda Sidanta Saba, in the house of S. Oomapathy Moodelly, in order to extend mercy to these youths and to grant their request. But were not these very individuals opposed to such a step as this, a short time ago, at a Meeting which was held at Theroovanamalay Madam? Again, last month, in connection with the Ponnairy people, when the Combungalum Sawmy Moodelly party met in the house of Tholcapiom Varathoo Moodelly, in Salay Street, did not these very Shastris refuse to admit a person of this kind? When the father of that youth succeeded in getting the remedy (Praistchaidham) applied by a Bráhman, what was the consequence? The father was excommunicated by Paviyacavanah Ruthnagherry Moodelly's party, and the Bráhman who had without permission performed the act, was also cut off. Matters being in this state, we are surprised to mark the clemency of these four Bráhmans (whose names are appended to the first notice). They are divided among themselves by religious prescriptions and ceremonies, and are unable to form one united body. If those who come forward to speak and act in this way consent to admit all their Bráhman outcasts by Praistchaidham, to eat and drink with them, then indeed others may take the same step.

Year Rakshasa.
Eipassia Month. T. Aroomoogum.
21st day. E. Annasawmy.
M. Tangavailoo.

More recently a mandate has been sent forth by these protesters and others to the Wardens of the temples calling upon them to prevent the members of this clique from entering these sacred places of resort and taking part in the observances there. To Oomapathy Moodelly, the leader of this band, the uncle of the unhappy youth who has given rise to so much ferment, they say: "Who more than you for years past has been the uncompromising assailant of Missionaries and Christians? What do *you* then mean by bringing in a Christian among *us?*" Determined therefore to oppose such a step, they issued the Tamil proclamation the import of which we now subjoin in English.

NOTICE.

We hope to be excused in making known to the Wardens of Temples and other pious men, that the Sathoor Veda Sidanta Saba on the 21st day of the month Eipassi, year Rakshasa, became a Christian (Sarvaisswaren*) Sidanta Saba:—

Ten years ago, when those who had become Chandalas got the Praistchaidham, Yagam and similar ceremonies performed by a Bráhman at Poorasapauk, they were expelled from the temples, and not permitted to obtain the advantage of the burial-grounds. The disgrace which lighted upon them and the Bráhman is known to all.

Although matters were in this position, the Sathoor Veda Sidanta Saba, in opposition to the will of relatives, neighbours, and many inhabitants of this city, have caused the Praistchaidham and similar ceremonies to be performed to Chandalas, who were allowed the pri-

* This word literally signifies "the Ruler of the Universe," but from its resemblance to the word Jesus in Tamil is applied by Tamulians to the Son of God.

vilege of serving God, and are now regarded as equal in position with themselves.

They have also published a small book which, they say, contains the warrant of the Mahanadoo (a great national council) for acting thus. On looking into this we find that those who are not concerned in the matter have taken the most active part in it. They place reliance on some laws which they think to be valid, and, resembling a man who has lost his nose, intend to accompany those Chandalas to the temples, and there to partake of Teertham (holy water) and Prasadham (consecrated food) like ourselves. But if those who are Chandalas enter the Temples, they will be polluted, and will require to be purified. We request, therefore, that, in obedience to the Vedas you will not allow such practices in the Temples. If you do so, they will become the temples of Christ (Sarvaisswaren).

Year Rakshasa.
Month Eipassi.
29th day.

G. Anasawmy Moodelly.
T. Aroomoogum Moodelly.
M. Tangaviloo Moodelly.
T. Moottoosawmy Moodelly.
E. Annasawmy Moodelly.

Such is the present position of the conflicting parties. Though at one in their opposition to Christianity, they are far from being so as to the best means of resisting missionary effort, and maintaining their own system intact. The leaven has began to work, and we believe that it will continue to do so, till the whole body social and ecclesiastical shall be pervaded by it. In whatever way the present struggle may terminate, we anticipate good from it. If the bonds of caste be relaxed, we may then well ask what has become of its once vaunted immutability. This will prove that the foundations of the Hindu religion are being shaken, that there are influences at work which will yet overturn it. If no change take place, we shall still know that this was not the fault of some within the camp. These efforts to effect a revolution are unmistakeable, whether success attend them or not. In one sense we shall be where we were, caste presenting itself as an inflexible rampart to truth, physical, moral, and religious, and the religion of Christ avowing itself hostile to such a system. Yet in another, and that a very important point of view, the relative positions of Christianity and Hinduism will be altered. It will now be on record that the Bible has so told upon the national religion of India that a party, active, enterprising, and vigorous, and numbering among its adherents some of the recognised leaders of public opinion, the ecclesiastical magnates of the land, has risen up and attempted to stem the flood which for ages has poured itself along the channels of human thought and action in this land.

We know who has said that a house divided against itself cannot stand. In this, as in many other instances, Christianity proves itself to be that sword which Christ came to send into the world. And it is instructive to observe that not only conversions, but what the Christian

so much mourns over, even apostacies are made to work in the rending of caste feelings, and caste principles. It is thought on the one hand that there is no more effectual way of nullifying the efforts of the Missionaries than that of welcoming back converts who are willing to return. By the majority, however, this is deemed at once lax and futile, they will consent to no parley with Chandals. It is true that they look no further than the men who are labouring to spread Bible-truth in India. They refuse to own that they have in this matter to do with truth, with the truth of God. But we have the joyful assurance of knowing that truth is the weapon which is working, and which cannot but be finally successful. Of the strict, not less than of the lax, in this great question, we may employ the words which were used nearly three thousand years ago, and say "Why do the heathen rage, and the people imagine a vain thing?" God *will* make the devices of the people of no effect, and in spite of every obstacle, will finish his work in righteousness.—*Madras Native Herald.*

VI.—*Extracts from the Fifteenth Report of the Benares Auxiliary to the London Missionary Society. From January,* 1855, *to January,* 1856.

[The London Missionary Society has three Missionaries stationed at Benares, viz. the Rev. Messrs. Buyers, Kennedy and Sherring.]

During the past year our work in its various departments has been prosecuted with a considerable measure of regularity. We have not indeed as a Mission been exempted from the sickness which has been so fearfully prevalent in this city and district. All the work has not been done, which unimpaired health would have permitted. We have however much reason to be thankful for the measure of health we have enjoyed, and for the opportunities we have had during the year, of testifying for our blessed Master.

The services on the Lord's day in the Mission Chapel, Secrole, and at Birddhkal have been regularly conducted. During the year, a few of our congregation have left for other stations in the prosecution of their worldly business, but their place has been more than supplied by others. The attendance on public worship has been very encouraging, especially on Sabbath morning. We have an increasing number of the class, who, born and brought up in this country, though professedly Christians, are peculiarly exposed to the danger of neglecting public worship, and walking in the ways of the heathen. Their only link of connection with us is that formed by their placing themselves either occasionally or statedly under our ministry. If we can judge by the attention they have shown, we may hope that their attendance on our services has been useful to them. The week-day services for the benefit of the Native Christians, the Lecture on Wednesday evening, and the

Missionary prayer-meeting on the first Monday of every month, have been held as formerly.

During the year three adults have been baptized, and three children. Towards the close of last year a Musalmán and his wife from Delhi called on one of our Catechists, and expressed themselves favourably disposed towards Christianity. They had, while at Dehli, fallen in with some Christians, whose conversation and instruction seem to have been useful to them. The man had been for several years a soldier in the service of the Seikhs. In February both were baptized, after giving us more than ordinary satisfaction by their clear though not extensive views of Divine truth, and by their apparent love to the truth. We trust they are sincere converts. They support themselves by their own industry. The third adult baptized was Chhotkan Lal, a Bráhman lad, who has been a pupil in our Central School for several years. He has been long familiar with the word of God, but only a year has elapsed, since a deep and we hope a saving impression was made on his mind. After giving all the evidence of true conversion, which could be furnished, he was baptized on October 21st, by Mr. Sherring, to whose statement reference is made for further information. For these tokens of the divine presence we desire to be thankful, but we long to see many of this people turning to the living God. Our community has lost by death one adult and three children.

We have been visited by several during the year for the purpose of holding religious conversation with us, and one of them we had hoped to see baptized. He was a Pandit from the neighbourhood of Agra, who came to Benares to complete his studies. He seemed convinced of the truth of Christianity, but our hope in reference to him has been disappointed, when apparently on the eve of realization.

The case of this man is more fully detailed in the following account supplied by Mr. Kennedy:

Early in the year I had observed him in frequent attendance at our preaching stations. In June, after being present in the morning at Ausanganj, where a Bráhman had controverted my statements with more than ordinary bitterness, this Pandit called on me for the first time. He was then very ignorant on the subject of Christianity, but seemed desirous of instruction. He soon began to call frequently. Indeed for a considerable time he came every second day, and I had thus excellent opportunities of meeting his difficulties, and teaching him the great truths of revelation. He likewise began to call on my colleagues. He made marked progress in knowledge, and we thought his mind was opening to the reception of the Gospel. He was a learned man in the Native fashion, and could quote largely from native books, but it was evident his mind was not of a high order. His remarks were often very crude, and he seemed to us a sincere though rather weak and eccentric man. He often expressed himself thoroughly satisfied that Christianity alone was the religion of God, and he professed himself desirous to receive the rite of baptism. He told to all around him that he was a Christian at heart, and would soon be a Christian by openly joining the Christian community. He was often present when

we preached in the city, and several times before crowds of his countrymen declared that Christ and Christ alone was the object of his trust. He several times attended public worship, and on these occasions he took off his headdress—stood when we sang and knelt when we prayed, which the heathen when they enter our chapels steadily avoid, as such acts are considered decisive indications of adherence to the Christian cause. He at the same time showed that he dreaded the persecution, which the Christian profession would draw upon him. He had many plans for escaping the cross. The very acts which seemed to declare his firmness were among these plans. He thought that by acting as he did, he would accustom the people to regard him as a Christian, and would thus blunt the edge of their opposition when he should be baptized. He spoke of being baptized several months hence. He sometimes proprosed to be baptized secretly, and at other times of being baptized at Mirzapore, that the people of Benares might not know it. Again and again he was told that the path of self-denial and of suffering was that appointed for the Christian here, and that it was impossible to be a Christian without openly avowing Christ as our Lord. Many passages of Scripture corroborative of this view were pointed out to him. At length he declared himself fully satisfied as to the duty of following Christ through good and through evil report, and expressed a wish to be baptized. The day was fixed for his baptism, but his courage failed him, and he did not appear. I have seen him twice since that time. On the last occasion I felt it my duty to speak faithfully but kindly to him about some statements he had made, which I thought exposed him to the charge of prevarication. I warned him of his danger. He was much displeased with my remarks, and in a tone of indignation said that as I evidently distrusted him, he would not trouble me again, but that he would go elsewhere for baptism. I invited him to continue his visits, and assured him, I had spoken as I had done, not from enmity, but from love. Since that interview I have not heard one word about him.

From Mr. Sherring's statement we extract the following two paragraphs.

ITINERATING.

At the commencement of the year I accompanied the Rev. W. Smith of the Church Mission, Benares, to the large village of Bara Gawn, and afterwards to Rameshwar, another village, both in the district of Benares, whence with our Catechists we itinerated morning and evening amongst the numerous villages contiguous thereto. On returning to the station, I proceeded on a short tour in association with the Rev. J. O. Ullmann of the American Mission, Furruckabad. Setting out from Jaunpore, about 35 miles from Benares, we encamped in the large and populous towns of Machhli Shahr, Badshahpur, and Phulpur, lying on the road from Jaunpore to Allahabad, which latter city we reached in time for the Melá. Although the Melá had passed its height, there was still an immense multitude of pilgrims present. Two tents had been pitched by the American Missionaries, at intervals from each other, in the midst of the concourse of people, where with

their Catechists they continued throughout the whole day addressing the passers by, many of whom with attention and decorum listened to the word which they preached. We with our Catechists joined them. I regretted exceedingly my inability to remain amongst them more than two or three days. It would be well if more Missionaries and Catechists attended this annual gathering of pilgrims at the Tribeni at Allahabad. The American brethren do what they can, and during the month of the Melá devote a large portion of their time to it. But if ten times the number of Missionaries and native preachers usually present on this occasion were gathered together, they would find ample scope on the spot, on which these myriads of pilgrims from all parts of India are thus temporarily located.

MEDICAL RELIEF FUND.

This Fund which has been established at the instigation and through the kindness of Captain Williamson, exists for the purpose of supplying medicines to the sick who reside in the neighbourhood of the Missionaries, and who come to them for relief. During the last year, when cholera and fever extensively prevailed amongst the Natives, many persons came for medicines and advice. It was impossible to refuse them assistance; and yet it was equally impossible to grant it them without incurring considerable expense. The excellent arrangements for the general medical supervision of the whole of Benares by the establishment of Medicine-Depôts and Dispensaries throughout the City, so benevolently planned by Dr. Leckie, the late Civil Surgeon of Benares, and so zealously and successfully carried out by himself and his successor, Dr. Cheek, have, it might be thought, placed medical relief within the reach of the poorest and humblest classes of the community. And such to a great extent is the case. Still, there are numbers of the people who will not or cannot avail themselves of the benefits of these valuable Institutions, and who, therefore, in time of sickness resort to the Missionaries for assistance. This is especially noticeable during the prevalence of any violent disease, which suddenly attacking the individual carries him off in a few hours, unless suitable medicine be promptly administered. In the months of April and May, and of July, August and September of the past year, several hundred persons, many of whom were under the severe influence of some violent malady, applied to the London Mission for relief. As a rule they did not apply, unless their case was severe. Their complaints, though numerous and diverse, nevertheless in the great majority of instances might be brought under the category of Fever, Cholera, Diarrhœa and Dysentery. When living near, in not a few instances, these poor people were visited at their own houses.

The duty of attending on the sick and administering to their necessities, is one which is not only sanctioned by the word of God, but which was practised by our Lord himself and by his disciples. It therefore is clearly the duty of Missionaries in India or in any other country, so far as opportunity presents itself and their own ability extends, to engage in a work so philanthropical and benevolent. From the experience of the past year, especially during the hot season and the rains, much time and energy are necessarily consumed in this important

work. These have been and will continue to be cheerfully given. In addition, however, it seems hardly right that the Mission should be called upon to bear the expense of medicines, seeing that the duty has only partially and indirectly a Missionary aspect, and is, on the contrary, of general interest and philanthropy. The monthly subscriptions of those gentlemen in the station, who kindly contribute towards the Medical Relief Fund, will, it is anticipated, meet the expenses that will be incurred during the present year.

THE CENTRAL SCHOOL.

During the year this School has been in some important respects remodelled. In the first place, its location has been changed. The buildings which had been formerly used for the purposes of the School were incommodious, and in many respects disadvantageously situated.

After many houses had been inspected in the city, at the cost of much time and anxiety, a suitable building, situated in a populous quarter, and at a considerable distance from any similar institution, was at last obtained. The house belongs to a Begum of the Delhi family. It is built of stone, in the Hindoo style of architecture, with a large Chauk in the middle, of 66 feet in length and 33 in breadth. The rooms in the quadrangle, which are of various dimensions, are used as class-rooms, as also is an extensive room on the west of the building, opening on one side towards the garden, which forms part of the estate. The accommodation is ample for four hundred pupils; and should the spacious chauk be roofed in, or otherwise covered, a measure now in contemplation with the managers of the Institution, this accommodation will be greatly increased.

The transference of the School to another locality brought with it a change in the rank and caste of its pupils, as well as in the aggregate numbers attending it. A few only of the youths of the senior classes left the school, while a large proportion of the boys of the lower classes, who with rare exceptions were of inferior caste, did so. The places of the latter were speedily filled up by the sons of trades people and gentlemen residing in the neighbourhood, many of whom were of the Bráhmanical and Rájpút castes. These boys have been brought up in habits which are not so opposed to continuous application to study, as was the case with many of the pupils of the former school. They are, therefore, not so fickle in their attendance as the latter.

A steady increase in the number of youths under instruction has been, with little interruption, sustained to the close of the year. In the former building, the number on the books was 192,* and the number in daily attendance somewhat less. There are now 270 names registered in the books; the attendance, of course, being not so many.

With an increase of pupils and ample room for their accommodation, arrangements have been made for a better distribution of the departments, with their several classes, and for a more systematic and efficient supervision over them. There are 17 classes in the School. Of these seven are English, four are Persian and Urdoo, five are Hindi, and one is Sanskrit. These four departments occupy each a separate portion of the building, yet though kept apart from one another are so

* See the last year's Report.

situated as to be generally easy of access to the Superintendent and Head Master.

The chief subject of study in all the classes, where the pupils are capable of reading, is the Sacred Scriptures. In the Senior classes this is accompanied with a somewhat detailed and consecutive course of training in the doctrines and principles of the Gospel; so that the minds of the young men, who continue in these classes for a given period, become eventually well acquainted with these sacred truths, and, it is to be hoped, in some degree imbued and affected therewith. In all the reading classes the first hour every day is as a rule devoted to this subject—namely, the study of the Bible. The number of these classes is eleven. The first English class, in connexion with other Scripture reading, has studied the Epistle of St. Paul to the Romans, and treceived a course of theological instruction upon the argument of the apostle, the significancy of the great truths he propounds, and the relation they bear to individual life and conduct.

The next subject of general study to which special attention has been paid during the past year, and which in importance has been placed second in rank to the study of the Sacred Scriptures, is the History of India and Physical Geography. A correct acquaintance with this united subject on the part of Hindu young men, will do much to lead them to perceive the absurdity and untruthfulness of the accounts derived from their own sacred writings respecting the form and condition of the earth and the historical relations of their own country. Moreover, the value of evidence, and the necessity of fearlessly applying their understandings in a logical manner to a consideration of such and kindred subjects, being constantly brought before their minds, they will be gradually set free from the fetters of their own degrading system, and will honestly and independently engage in the pursuit of knowledge. The history of India has been taught in six classes during the year, and general Geography in almost every class.

In addition to the ordinary school classes, an extra class has been formed for the improvement of the English teachers and of some of the senior pupils. Two subjects have been studied, the one a literary, the other a religious subject. These are Paley's Evidences and Bacon's Essays. Of the former the first part has been read. The students have manifested considerable interest in these two studies. A twofold benefit has been aimed at by them, namely, the acquisition of further knowledge of the English language, and an increased acquaintance with the truths and principles of Christianity and of that philosophy which is founded upon it and which finds its true force and meaning in it.

Until the present year no Sanskrit class had been established in the School. One has lately been formed, which contains twenty pupils, the sons of Brâhmans.

In addition to the periodical visits which my colleagues, Messrs. Buyers and Kennedy, have made to the school every week during the year, they have also in turn delivered a lecture to the assembled teachers and pupils every Saturday morning. Mr. Buyers has delivered a course of lectures on the historical books of the Old Testament, and

Mr. Kennedy on the Life and Travels of the Apostle Paul. On these occasions opportunity has been afforded of applying, in a direct and earnest manner, the lessons and truths which have been studied during the week, and to point out the responsibility resting upon all those who have become acquainted with them, to practise them in their lives.

As to the result of this educational institution in leading the youths taught in it to embrace Christianity, it is matter for humiliation and concern that so little fruit has been hitherto reaped.

During the year one young man, student in the first English Class, of Brahminical caste, has publicly avowed his faith in Christ, and received the rite of baptism, at the hands of the Superintendent of the School. This youth obtained much spiritual counsel and instruction from the Rev. W. Smith, of the Church Mission, whom he frequently visited. The baptism of this youth created a considerable sensation in the School, and for a time a number of pupils staid away in consequence. It was thought advisable that he, too, should abstain from attendance for a few days, in order that his presence should not inflame the minds of the lads, who were already much excited and disturbed. The School, however, gradually re-filled, and Chhotkan, the new convert, made his appearance once more in his usual place in the school.

MRS. BUYERS'S GIRLS' SCHOOL.

The girls belong to the lower classes of native society, and the instruction given must therefore be of the simplest character, resembling, to some extent, that given in a Sunday School at home, to the poorer classes, with this addition however, that the girls are taught to work as well as read.

The girls composing the first and second classes, can read fluently, both in the Roman and Nágri characters. Those in the first class, have learnt by heart the whole Gospels of Matthew, Mark and Luke, and also the first twenty Chapters of John. The girls in the second class, have learned the Gospels of Matthew and Mark, and have begun that of Luke. Both these classes have gone through several small Catechisms, and have also learned a great many Hymns. The two junior classes are simply learning to read. Though before being able to read, it cannot be expected that they can learn much, still a good deal is taught them, viva voce, respecting the doctrines and precepts of the gospel, by means of texts of Scripture, hymns and short prayers. The elder girls are also taught writing, a little Geography, Sewing, Knitting, etc.

In addition to the general superintendence of the School, I hear each class separately, and attend particularly to their religious instruction. Most of the girls attend public worship on Sunday mornings, in the Hindustáni Chapel. The two native Christian Teachers, Sarah and Bisani, continue to give much satisfaction. They seem very earnest in their desire to teach the dear children how to avoid the evils to which they are exposed at home, where their families are still sunk in heathen ignorance, while, at the same time, they teach them to render all due obedience to their parents. Thus, while they have

their minds directed to the love of God, and the way of salvation, they are taught the nature and practice of relative duties. At home they can learn but little, nor can they obtain much time for the perusal of books, even when inclined to do so, but still we hope, that what is learned in the school may be to them a source of great and permanent good.

MRS. KENNEDY'S SCHOOL FOR ANGLO-INDIA GIRLS.

It was mentioned in the last Report that Mrs. Kennedy was making an attempt to gather together for instruction the girls of European soldiers and the lower classes of the professedly Christian community. For a considerable time eleven children were in regular attendance. As the season advanced the number decreased, till by the beginning of the rains only two or three remained. The sole reason stated for ceasing to attend was the distance of their homes from Mr. Kennedy's house, and the impossibility of their walking so far during the most trying season of the year. With a view to the removal of this difficulty, and to the placing of the school on a more satisfactory footing, encouraged by the aid kindly promised by some friends at the station, we are at present in treaty for a bungalow in Cantonments. We hope this much-needed school may be established in a way which will promise permanence. The Sabbath School at the Barracks has been maintained during the greater part of the year, and has had an average attendance of fifteen. Mrs. Kennedy has likewise held a weekly meeting with the wives of the soldiers.

THE CHRISTIAN LIBRARY

belonging to the Mission has now 379 works, and about 420 volumes. During the year a considerable number of volumes have been taken out by the lads studying English in the Central School, for whose benefit the Library was formed, and who are required to pay nothing towards it. The Library is opened to others who choose to subscribe.

VII.—*Report of the Ahmednuggur Mission for* 1855.

For several years this Mission has published no report of its operations in this country. The many changes in the Missionary force, and the gradual change of Missionary policy which has been going on for three or four years past, were among the causes which prevented us from giving to the public here some account of our labours.

During the past year our Missionary force has been reduced very low, owing to the wants of other stations. To supply the vacancy at Bombay, Mr. Hazen with his family removed thither in January,—and to supply Satara, Mr. Munger was required to leave Bhingar.—We have therefore had only Mr. and Mrs. Ballantine and Mr. and Mrs. Barker and Miss Farrar at Ahmednuggur, and Mr. and Mrs. Bissel at Seroor.—Near the close of the year Mr. and Mrs. Barker removed to Khokar, 40 miles north of Ahmednuggur, to occupy their new field to which they had been designated before leaving America.

The change of Missionary policy referred to above; will be indicated under three different heads.

1. In former years boarding schools for boys and girls were sustained at great expense by this Mission, in the hope that many of those thus educated would become converts, and be fitted for the work of extending the knowledge of the truth among their countrymen.—These boarding schools were commenced under instructions from home, and the great schools of the American Mission in Ceylon were held up to us as models after which to copy. Our Secretaries, however, several years since began to change their policy in this respect, and in 1851 the abandonment of the old system was commenced in this Mission, and completed in 1854, by the coming of the Deputation. It is thought that if we depend for our converts principally upon those whom we support while we instruct them, we shall be in danger of introducing a very feeble kind of Christianity, and that those who become Christians in this way, will not be likely to be strong, independent, active and useful Christians. On the contrary, those who become Christians while occupying their usual stations and maintaining their usual relations in life, will be much more stable and manly Christians, and be much more likely to exert a good influence upon those around them. It is therefore our plan now to give no support to any, whether adults or youth, while we are instructing them in the hope of their conversion. Nor after conversion do we support any except those who are actively employed in the service of the Mission, and those whom we are training for some particular employment, such as that of catechists and teachers, and of these only a limited number. Under the former system also, we provided houses very often for the parents of the boarding scholars, and many of the Christians whose children were attending our schools found a residence in our compounds. In this way we brought a large number of Christian families immediately around us. Now we prefer to have them in their own villages. The Christians themselves begin to feel that this is best for them, and that they are capable of doing much more good by being in their villages and pursuing their usual occupations. The number of Christian families in Ahmednuggur is now much less than it was a year or two ago, but the number in the villages is much greater than before.

2. We formerly had a large number of schools for boys and girls taught by heathen teachers. We now have none. It seems to be the prevailing feeling throughout India, that schools taught by heathen teachers are useless as parts of Missionary operations, that the hopes which are often cherished in regard to them are almost sure of being disappointed. We never had any conversions among the pupils of these schools so far as we know, though we sustained them many years; we did indeed have conversions among the teachers, and these form now our most efficient labourers. Our native pastors were both originally heathen school-teachers, and in this way were brought under the influence of the truth and converted. Our boys' schools were therefore not wholly useless, but to continue to employ teachers in the hope of their being converted, would be to adopt a principle which we have

abandoned in reference to boarding schools, and which we do not think safe to follow in any department of our work.

We have now quite a number of schools taught by Christian teachers; of these we will speak more hereafter.

Female schools have another object in addition to that of boys' schools, it being very desirable that female education should be carried on by Missionaries until the natives feel its importance and provide girls' schools for themselves. This object has been in a measure attained here by means of the girls' schools, supported by our Mission in years past. From observing our girls' schools, a young native gentleman of Poona was led to establish schools for girls among the natives of that city, and the natives of Ahmednuggur also having seen the operation and result of our girls' school, have for the past three or four years supported girls' schools among themselves. We feel therefore that our labours in this department have not been in vain, and that now, as this object of our female schools has been accomplished, there is not the same call for girls' schools taught by heathen teachers as in former days. Two such schools are superintended by one of our female Missionaries, but they are supported entirely by the contributions of English ladies and gentlemen, and are not considered as belonging to the Mission or as under Mission control.

3. Formerly the Missionary at each station (or the oldest Missionary, if more than one resided at a place), was the pastor of the church at that station, and all the converts in the adjacent villages belonged to that church. Now we have different churches, wherever there seems to be a call for them, and we intend to place a native pastor over each church, as fast as we can prepare them for the pastoral office. Two churches were formed in Ahmednuggur in December 1854, and two native pastors were ordained over them. In the villages of Shingvay and Wadáley, 14 and 40 miles distant from Ahmednuggur, two churches were formed in February last, and native catechists were placed in charge of them. The Missionary acts as pastor of these churches, until native pastors can be obtained.

The advantages of this arrangement are very great. The native pastor has the responsibility of the instruction of his flock, and of introducing new members to the church, as well as the administration of discipline, and it removes a great load from the missionary. He can assist the pastor, and can offer his advice when necessary, but the responsibility rests where it ought, on the native pastor and the native members of the church. Heretofore we have been afraid to put so great a responsibility on the shoulders of our native brethren, but the actual working of the system, since we have introduced this new plan, has shown us that our fears were groundless.

The missionary now, instead of being the pastor of a particular church, directs his attention to the formation of new churches and the raising up of pastors and catechists and teachers, for the instruction of churches and congregations already gathered and the collection of new congregations. The whole time of the Missionary is occupied in preaching the gospel and in preparing native converts for this work. During the cold season he devotes nearly his whole time to preaching

in the villages in the vicinity of his station, going particularly to those villages were Christians reside, or where some interest has been manifested, and endeavouring to extend this interest, to collect new congregations, and to establish new churches as far and as fast as possible.

STATISTICS.

The first church in Ahmednuggur now contains 87 members, quite a number of whom are scattered in different villages around. Some of these will be formed into new churches as soon as convenient.

The second church in Ahmednuggur, which was a colony from the first church, contains 16 members.

The church at Shingvay contains nine members.

The church at Wadáley contains 33 members. Altogether, the number of native members in our four churches is 145.

Of these there were received into the church the past year as follows:

In the first church Ahmednuggur,	9	adults.
„ second „ „	6	„
„ Singvay church,	4	„
„ Wadáley church,	7	„
Total	26	

There are 175 baptized children connected with these four churches.

Two members of the first church in Ahmednuggur have died the past year. One of these was Lakhiram, one of our native assistants. Some account of him was published at the time of his death. His death was a great loss to us, though we believe it was gain to him.

We have twelve out-stations connected with Ahmednuggur, where (with the exception of one now vacant) we have native catechists who read the Scriptures daily to those who desire to hear the truth, and hold religious services regularly on the Sabbath. They also attend the pilgrimages in the vicinity of their stations, and give instruction there to those who are disposed to hear them. These out-stations are from five to 40 miles distant from Ahmednuggur; several of them were occupied at the very close of the year. Some of the native assistants also teach the children of the converts and of inquirers and of all who are willing to send their children to a Christian school. We have numerous applications for schools from the villages around, although it is known that our teachers are invariably Christians. Those who apply are mostly Mahars, but some applications are from the cultivator caste. Those who desire our schools are those who know the truth in some measure, and are very friendly to us.

We have in Ahmednuggur a school for boys and a school for girls, which are different from our ordinary village schools. The school for boys is intended to train up the children of our converts who may appear sufficiently promising, and young men who have become Christians, for the work of teachers and catechists. To the superintendence of this school the Missionary in Ahmednuggur has devoted considerable time during the hot and rainy seasons of the past year. Eight persons have gone forth from this school during the year to be native assistants in different villages. There are at present 16 boys in thi

school. The Missionary at Ahmednuggur has also had a small class of young men to whom he gave lectures on Theology, and with whom he read critically the Epistles of Paul to the Hebrews, to the Galatians, and to Titus, and the Book of Daniel, for the purpose of giving them an accurate knowledge of Bible-truth and an idea of the mode in which the Bible is to be studied. These expository lectures were attended by all our catechists residing in Ahmednuggur, and by the young men belonging to the schools for teachers. Of the Theological class one young man connected with the station at Seroor was licensed to preach the Gospel in September, and he now assists Mr. Bissel in preaching to the church at that station.

The school for girls in Ahmednuggur is intended also for the children of converts, and is designed to prepare the wives of our teachers and catechists for being valuable assistants to their husbands in the work in which they are engaged. There are 38 girls in the school at the present time.

A large number of Christian adult females are regularly instructed by the ladies of the Mission, and efforts have been made to teach other women of the city, not only by our ladies, but also by the wives of our assistants, and with some success. We have two chapels in Ahmednuggur, where the Gospel is preached twice every Sabbath. The Missionary here preaches in both of these chapels every Sabbath when he is at home. Many Sabbaths during the year he has spent with the churches in the villages, and at other places where interest was manifested.

Our native pastors and other assistants go out four days every week regularly to preach in the streets of the city, each one having his distinct locality assigned him; and although they meet with opposition at times, yet they are doing, we believe, a good work. The influence of our native assistants and our educated Christians upon the educated young men of Ahmednuggur has been very good indeed. Some of those who were once avowed deists have declared their belief in the truth of Christianity, and listen to those who present its truths with respect and attention. No one here ventures now to uphold deism against Christianity.

Frequent tours have been made the past year by the Missionary at Ahmednuggur among the adjacent villages, and in some of these tours he has been accompanied by his family. On these tours large numbers of women have assembled to hear the truth from the wife of the Missionary in almost every village, and in many villages she was urged to come again, and this by persons of all classes. In some villages considerable interest has been manifested in the truth, and such places we desire to visit frequently. In all our tours we think we see evidence that the truth is gradually making progress. The Lord hasten it in his time.

Seroor Station.

At the commencement of 1855 the native Christians residing in and near Seroor were constituted a distinct church, numbering twenty members. Eight have been added by profession during the year, but within the same period one has deceased and two have removed from

the place. The church then at the present time numbers twenty-five members. The number of baptized children is 14.

At a small chapel in the village there is preaching in Marathi twice each Sabbath by the Missionary when at the station, and by a native preacher in his absence. The number of hearers will average not far from sixty.

During the season favourable for such kind of labour the Missionary is engaged in preaching from village to village. About a hundred villages have been visited by him during the past year, and many more by native helpers. Many of these villages have been visited several times. Even when it would be unsafe living in tents during the day, some near village has been visited morning or evening, and the people collected to hear the truth.

A single school has been taught by a Christian teacher in the Mahar part of the town, which has numbered from 20 to 25 scholars. The wife of the Missionary has visited this school-house regularly several times a week, and has met here a company of women, a part of whom spent an hour in learning to read, and then joined by others, listened to the reading of the Bible or a tract accompanied with religious instruction. A smaller company of women have assembled for a like purpose in one or two other places. A goodly number of inquirers in this and the surrounding villages are asking for admission to the church, and we trust the Spirit of God is preparing many of these to be received at no distant day.

There is one out-station connected with Seroor, where a native assistant resides, who maintains daily worship at his house, which is often attended by some of the villagers, and who has also religious services on the Sabbath. Other out-stations will probably be occupied soon.

January, 1856.

Missionary and Religious Intelligence.

1.—MISSIONARY MOVEMENTS.

We have the pleasure of recording the return to Calcutta of the Rev. Dr. Duff, and the arrival of the Rev. Mr. Beaumont; and congratulate our brethren of the Free Church Mission upon this important re-inforcement. We observe that the Rev. Dr. Kay, of Bishop's College, has returned, we trust, in renewed health. Two American Presbyterian Missionaries have arrived, and proceeded to the Punjab, with a view to establish a new Mission at Sealkote.

We have further to report the departure of the Rev. J. W. Yule and Mrs. Yule, after five years of devoted labour in connection with the Female Orphanage, and other efforts for Native Female Education, sustained by the Church of Scotland. The Rev. Mr. Rudolph and family, of the American Presbyterian Mission have left for Europe; and Mrs. Owen of the same Mission has sailed for America.

The cause of Missions and of Christianity, in India, has sustained a great loss in the death of A. Grant, Esq., late Solicitor to the E. I. C. at Calcutta. He died in Scotland, shortly after his arrival. On the voyage he had received the intelligence of Mrs. Grant's death.

We have noticed with deep regret, an announcement of the death of Mrs. Lincke, of Bollobhpore, Krishnagur.

We hope we may be excused for noticing in this place the death of Mr. P. Lindeman, at the advanced age of 84. He was the first inhabitant of Calcutta, who (more than half a century ago) opened his house to the Serampore Missionaries, and he continued a warm friend to the cause of Missions to the last.

The Rev. J. Blomefield, (Domestic Chaplain to the Bishop of Calcutta) has left for England.

2.—Annual Meeting of the Church M. Society.

This was held in the Town Hall on the evening of January 21st, and was well attended. The Bishop of Calcutta presided. The Rev. H. Hutton, Junior Presidency Chaplain (in the absence of the Rev. H. Fisher, Acting Archdeacon), commenced by asking the Divine blessing, and the Right Rev. Chairman made a brief address, quoting a passage from the sermon of the Rev. B. W. Mackenzie, preached before the Society at its 56th Anniversary in London, in May, 1855, in reference to the trials of Missionary life. He also referred to his own late visitation tour in Burmah and Pegu, and spoke with respect of the American Missionaries there and their work. His Lordship then requested the Secretary (the Rev. G. G. Cuthbert) to read an abstract of the 37th Report of the Calcutta Committee.

The Report stated that the Local Funds (collected by the Committee during the year ending September 30, 1855) were larger than the average, and that a lively zeal for preaching the Gospel as widely as possible prevailed amongst the Missionaries, and also that a wide door was opened for the publication of that Gospel in almost all parts of the land. It further stated that the number of adult Baptisms was less than the preceding year; and that the religious character and conduct of the Native Christians in some places were not favourably reported of by some of the Missionaries, one of whom in the Kishnaghur district had ceased to reckon a considerable number of them as members of his flock. Gratifying instances of the contrary were likewise referred to; and the death of two excellent Native Catechists lamented in suitable terms.

The resolutions were moved and seconded respectively by the Rev. J. Richards and the Hon'ble H. Drummund: Major Simpson and the Rev. G. Lovely; and Dr. Heathcote and the Rev. S. Hasell. The Meeting concluded by the singing of a hymn, and the blessing.—*C. Intelligencer.*

3.—Madras C. M. S. Missions.

On January 10th, the foundation was laid in Madras, by Lord Harris, the Governor, of an educational building for the Christian instruction of Muhammadans. It arose from a bequest of £1,500 by the Hon'ble Sybilla Harris, daughter of the eminent General Harris, of Mysore celebrity, to the Church Missionary Society for the purpose, eleven years ago. The Society has been unable hitherto to obtain a suitable person to conduct such an Institution—(the Rev. W. Keane, formerly of the Calcutta Cathedral Mission was, we believe, appointed to the office after he left Bengal, but for some reason did not continue in it) but have at length succeeded in securing the Rev. Luke Cradock as Principal, with the best promise of his suitability. There was a large and most respectable assemblage present. The Bishop of Madras offered up an appropriate prayer; and after the stone was laid by the Noble Governor, a hymn and the benediction closed the proceedings. The Scottish Free Church Missions are also at

work in the same field. It is said that there are 50,000 Musalmáns in Madras. We take these particulars from the *Madras Christian Herald* of January 16th.—*Ibid.*

4.—THE CALCUTTA CATHEDRAL MISSION.

The appointment of the Senior Missionary of this Mission to a Chaplaincy on the Bengal Government Establishment, has been publicly announced, and we are informed that the remaining one, in connexion with it, is to receive a similar appointment.—*Ibid.*

5.—AUSTRIA AND THE CONCORDAT.

From a Correspondent of Evangelical Christendom.

My dear Sir,—The Concordat between the Austrian Government and the Pope has been at length published, as well by the Pope in the Consistory, as by the Imperial Government. Since the beginning of the reign of Francis Joseph I., one of his leading thoughts has been the remodelling of the Concordat which by Joseph II., of celebrated memory, had been imposed upon the Pope. Imbued with a deep reverence for the Roman Church, the reigning Emperor was impatient to break the yoke which Joseph II. had succeeded in laying upon the Roman hierarchy; and one of his first acts was to abolish, of his own free will, the so-called *placetum regium*, and to allow free intercourse between the clergy and their head at Rome. But this he deemed not sufficient; he wanted, as far as the state of civil and political society would allow it, entirely to destroy the work by which his predecessor had adorned himself with immortal glory.

Joseph II., you know, had been nurtured in the liberal ideas of his times; he wanted to make his subjects happy, and therefore, to extricate them from the power of a foreign hierarchy, he aimed at the welfare of his people, and therefore would not allow his Protestant subjects to be persecuted, the development of national prosperity to be hindered by the fruitless accumulation of wealth in the hands of the clergy and the convents by the idleness of numberless monks, who only consumed and did not produce, by the endless chain of saints' and festival days, which more than decimated the time destined for honest labour. He would not allow the peace of his country to be disturbed, and the minds of his subjects to be agitated, by decrees and orders of a foreign Sovereign, nor the intellectual progress of his people to be shackled by a clergy interested in its ignorance. He would himself assume the responsibility of the welfare of his people and not share it with the Pope; he therefore promulgated the Edict of Toleration—he abolished a great number of convents, canonries, and prebends—he laid the novitiate under heavy restrictions—he abolished the greater part of saints' and festival days—he introduced the *placetum regium*—he forbade the direct intercourse of the clergy with the Pope—he appointed the bishops, and made them to be instruments of the Government—he delivered the lower clergy from the absolute power of the bishops, and instead of subjects or ministers of a foreign Sovereign, he made them citizens of their own country—he limited the authority of the clergy over the schools. All this the Pope, with an unwilling heart and secret protests, was obliged to concede to him.

You may imagine what a heavy grief it was, and has ever been, for the Ultramontane party, and with what joy, therefore, they greeted the accession of the present Emperor to the throne, who was known to be educated in the very strictest principles of submission to the see of Rome. And their joy has not been vain. They may now greet in him the re-

storer of the Roman hierarchy. The work, which was undertaken in 1850, is now completed. Rome enjoys the exceeding great triumph of seeing at her feet the greatest monarchy of Germany, and she anticipates new triumphs, trusting that Austria will throw its heavy weight in the Roman balance in all the conflicts of the see of Rome with the minor Governments of Germany. This is indeed the greatest victory Rome has gained in the course of this century. Not without reason the Pope, in his Consistory, has addressed the warmest thanksgivings to Him whose vicar he calls himself, and especially to the Virgin, whom he considers as the great dispenser of all benefits. But I doubt very much whether not only the people, but even the greater part of the lower clergy in Austria, will share this joy and this triumph; at least any conversation here with people of every rank and station will soon convince you of their great consternation; and as to the manner in which this act of the Emperor will be judged of by every enlightened person in all the civilised world, it cannot be doubtful. A gloomy day, I fear, has risen over Austria; but let us hope that the Lord will thwart the designs of the enemies of His Church, and surely He will lead His bride through danger and persecution to everlasting victory!

But let your readers judge for themselves. The Concordat, signed for the Pope by Cardinal Michael Viale Prelá (who has been rewarded for it with the Archbishopric of Bologna), and for the Emperor by the Archbishop of Vienna, O. de Rauscher, contains Thirty-six Articles, of which the following is a summary:

"The Roman Catholic religion in Austria is declared inviolable, and all her rights and privileges are warranted. (Art. 1.) The *placetum regium* is abolished. (Art. 2.) The bishops have authority to publish orders to the clergy and the people, with regard to ecclesiastical matters (Art. 3); and in particular to appoint councillors, to make whatever arrangements they think useful in their dioceses, to assemble synods, and to publish their proceedings. (Art. 4.) The schools of the Catholic youth are put under episcopal authority, who shall watch that nothing contrary to the Roman religion be instilled into them (Art. 5); and none but Catholic masters shall be appointed in the schools and colleges. (Art. 7.) All the schoolmasters are put under ecclesiastical superintendence. (Art. 8.) The bishops exercise the right of censure over all literary publications, and may forbid the reading of them by believers, and the Government promises to take the necessary steps to prevent their circulation. (Farewell, freedom of the press!) (Art. 9.) Matrimonial causes are devolved upon an ecclesiastical court, that will pronounce according to the decrees of the Council of Trent. (Art. 10.) The bishops have authority to inflict penalties according to the canonical laws and their own judgment upon the clergy that do not behave orderly. (Art. 11.) Matters regarding the rights of patronage will be judged by ecclesiastical courts. (Art. 12.) In consideration of the present times, the Pope concedes, that the civil causes of clergymen shall be judged by civil tribunals (Art. 13), as well as criminal causes, provided that the competent bishop be advertised of it, and the criminal priest be kept in a separate prison, and properly treated, according to his high vocation. (Art. 14.) The immunities of Churches is warranted as far as public security is not endangered by it. (Art. 15.) Nothing whatever that may be considered as an aggression on the Catholic creed, liturgy, and rites, shall be tolerated. (Art. 16.) The clerical seminaries are entirely confided to the bishops; no right is reserved to the Government (Art. 17.) The following Articles, 18—26, treat, so to say, of the domestic affairs of the clergy. With regard to nominations, the existing rights and privileges of Government and patrons

are maintained. The property of the Church is to be administered according to the canonical laws. (Art. 27.) Monks and nuns are subjected to the general of their respective Order at Rome, and have free intercourse with him. The bishops may introduce new orders into their dioceses, provided they have previously given advice of it to the Government. (Art. 28.) The property of the Church is inviolable, and the acquisition of new property is conceded to her. (Art. 29.) The administration of it belongs to those who are canonically invested with it. As, however, the Emperor is obliged to provide for the wants of the Church, no part of her property shall be sold or incumbered without his consent. (Art. 30.) The so-called funds of religion and of instruction (derived from abolished convents and prebends) shall be administered in the name of the Church. (Art. 31.) The rents of vacant benefices shall go to the religious fund, and also in Hungary, where till now the Emperor enjoyed the use of them. (Art. 32.) Tithes in possession of the Church, when they are not yet abolished, shall be conserved, and for those that are abolished, funds of an equivalent rent shall be established. (Art. 33.) Whatever is not mentioned in these Articles shall be dealt with according to the laws of the Church (Art. 34); and whatever in the existing laws and customs is contrary to them, shall be abolished. (Art 35.) Art. 36 fixes the terms for the ratification. No mention, you see, is made of the Protestants, and (Art. 34) might be considered as dangerous for their peace. Also, the Imperial Patent, which enjoins that the laws of the empire shall be brought into harmony with the Concordat—and this will be no easy task—does not mention the rights of the Protestants. Only the *Official Gazette*, after congratulating Austria for this new act of Imperial wisdom and providence, concludes the Article with saying, that 'in the fact, that the rights of the Catholic Church are in this way unreservedly acknowledged, those also of the other religious communities [observe the term] will find a sure guarantee, as the same sentiments of justice which have prevailed in the Concordat will regulate their condition! [But is there in Austria the same principle of justice for the Protestant Church as for the Catholic? To the Protestants will be, perhaps, accorded the scanty rights of a community, but not the privileges of a Church.] The equality they enjoy before the laws, the civil rights, which are the same for all the subjects, and the impartiality prevailing in the principles of Government [witness, the *one* Protestant chaplain for about 60,000 Protestant soldiers], and, lastly, their lately begun, and not yet put off, internal organisation [determined by the absolute power of Government, which asked only advice of a deputation of Hungarian Protestants, chosen for this purpose, not by the Church, but by the Government], and the protection accorded to them [that is the very thing! protection which may be withdrawn at any moment, and on right], are sufficient guarantees to them for a peaceful progress.' What a derision! Surely the Protestants in Austria need look above for protection. May they, being thus fettered in their outward growth, grow the more in their inward life, in faith and love in Jesus Christ our Lord!"

According to the newly-published statistical account of 1851, there were in Austria at that period 29,015,234 Catholics, of which 3,505,668 are of the united Greek confession; 3,130,126 Protestants, namely, 1,869,546 of the Reformed, and 1,213,847 of the Lutheran confession, and the rest Unitarians and sects, and 2,751,846 Greek Catholics.

THE

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I.—*Reply to a paper by the Rev.* F. SCHURR, *on the Influence of the System of Indigo-Planting on the spread of Christianity.*

From the *Oriental Baptist.*

As the following article, which is written by a gentleman entitled to the highest esteem and deeply interested in the work of Missions, may be considered in the light of a reply to a paper which first appeared in our pages, we feel it to be a duty to give insertion to it, the more so, as the subject is of great practical importance, and trustworthy information upon it not easily accessible.

The writer has handled the Rev. Mr. Schurr, and some other missionaries, with a severity which was wholly uncalled for. He might have said all he had to say, without becoming personal. But whilst we regret the tone of his expostulations, we are nevertheless aware that he is not an enemy, but a friend.

He has overlooked the fact that Mr. Schurr's remarks on Indigo-Planting were professedly and explicitly intended to apply only to three zillahs, viz. Nuddea, Jessore, and Pubna. Hence the appeal to the character of Indigo-Planters in Tirhoot, Orissa, and we know not what distant regions, is wholly beside the mark.

A. F. seems to think that the missionaries who expressed disapprobation of the system of Indigo-Planting, retailed apocryphal stories; but we can assure him, that they reported facts, real *facts*, which it would be very easy, though not very *safe*, to substantiate. He seems not to be at all aware of the cruelty and licentiousness, in which many of the persons,—not only natives—employed by Indigo-Planters, notoriously in-

dulge. If he had been aware of them, he would no doubt have written very differently. We would fain hope that the evil doings of many such underlings are not known to their employers; for it is sad to think that the latter should get credit for what they would utterly repudiate, if they knew of it.

A. F. has completely overlooked the great fact, that whilst the Missionary Conference passed resolutions on all the other subjects that were discussed, it adopted a different course with regard to this subject, *because it was felt that more information was needed.* We can assure him that full, trustworthy, impartial, and discriminating information is the very thing which the Calcutta Missionary Conference, to whom the subject has been referred, is most anxious to obtain. For ourselves, we cordially thank him for the information which his letter contains.—EDS. *C. C. O.*

One of the worst features of society in this country is the great separation there exists between its component parts; a separation which is in the highest degree prejudicial to the usefulness of each of these parts, and which may, at no distant period, prove fatal to some of them. It is not our purpose here to speak of great divisions, as those of Christians, Muhammadans, and Hindus; nor of lesser ones, such as that of the Christians into Europeans and Eurasians; but of the still smaller sects which exist so markedly among the Europeans, and chiefly of those Europeans whose lot has been cast in the interior of the country.

In the Mufussal of Bengal we find three *castes*, so to call them, of Europeans: the Civilian, the Missionary, and the Planter. We do not here mention the Company's Chaplains, "rari nantes in gurgite vasto," who may be included among the Civilians, with whom they chiefly associate. These three classes, though fellow-countrymen, are more widely opposed to one another than the most violent parties in England; but the cause of this opposition seems to us different from that at home. There it is real difference of opinion; here, we think, it is want of knowledge of, and acquaintance with, each other.

The Civilian living solitary in the station, or with only an associate or two of his own class, occupied in police or revenue duties, seldom hears of the Planter, inhabiting the distant factory, unless he should commit a breach of the peace, or refuse to submit quietly to the revenue screw, turned rather tightly by some old hand of a Deputy Collector, who well knows how necessary such and such a *churr* is to the sáhib and that he will pay almost any thing for it; but by chance puts on the extra feather, that either breaks the camel's back, or causes him to turn restive; in which latter case the Civilian becomes aware of his existence. Every planter that he hears of, is resisting either the police or revenue authorities. All planters therefore are continually in a state of chronic resistance to all authority.

He seldom hears either, of the unobtrusive hard-working missionary, except he comes forward in defence of an oppressed convert. *He*

also is resisting authority, and the Judge or Magistrate is inclined to exclaim, with the Jews of Thessalonica: "They that have turned the world upside down, are come hither also!"

The Missionary, unacquainted with the forms of the Courts, unaware of the many ways and means in the power of the Omlah to obstruct and pervert justice, and disdaining to bribe them; viewing very often the cause of his Christian converts with the eye of a partisan; frequently finds that the Magistrate does not pass the exact order that he wishes to be passed. He sees little of the Magistrate, except in his Court, and wonders that he should prefer sticking by Skipwith rather than supporting the Christian cause. The unworldly Missionary, unskilled in the government of men, is too apt to accuse the Magistrate of being a lukewarm Gallio, "caring for none of these things." He is also told terrible stories of the planter; who, having taken advantage of the distress of his Christians, during the rains, has assisted them with advances on condition that they shall assist him, when *his* distress comes: that is when he has to sow and reap his crops; and who, dreadful to relate, insists on their sticking to their bargain. He seldom meets him, and when he does, there is a swagger in the planter's style and manner, that savors too much of the world. He fears that the planter is still in the gall of sin and the bond of iniquity: when the real truth is, that the poor fellow is afraid of *him*, as would become evident from the change of manner that would take place, if the Missionary would take a leaf out of his Master's book; would throw off for a short time the black coat and white neck-cloth, and would visit the poor publican, dine with him, smoke a chiroot with him, and show him that he was a human being as well as he. Perhaps after dinner, the planter's heart might be thrown open to his guest: many a thought that had perplexed him about God's providence, the doubt whether the great God who made the firmament, and all the mighty universes revealed by Rosse's telescope, about which he has read, whether that God cared for one so lowly and so wicked as himself; the fear that he had sinned too far to be forgiven; the question he has often asked himself,—What great thing must I do to be saved? his doubts as to the use or efficacy of prayer; all these might be submitted to the Missionary, with a humble desire for that instruction which Christ himself so often gave to his disciples as they sat at meat together.

The planter again seldom comes in contact with the Civilian but in Court; where, we are sorry to say, he is not always treated with civility: a consequence of the idea which, we have above shown, has been already formed of the planter by the Civilian. The planter is often prejudiced against the Magistrate by the misrepresentations of his *Mooktiar*, from whom alone he receives accounts of what goes on in court, and who too often excuses the consequences of his own omissions and mistakes, by throwing the blame on the *mizáj* of the *hákim*. Thus prejudiced, he views every act of the Civilian, even his advances towards himself, with a jaundiced eye.

The planter, in many instances, thinks the Missionary a hypocrite: one who makes a pretence to religion merely as a means of livelihood. He thinks he is anxious to make converts only that his pay may be

increased; that he looks upon a number of converts, just as he himself looks upon a number of maunds of Indigo, as the result of the season. In other cases he fears him, believing him to be a sour, strait-laced individual, a foe to innocent pleasure and laughter, one in whose presence one cannot be at ease.

We knew a most hospitable planter, and most worthy man, but one who had never been in society with a real live Missionary; who, when he saw a gentleman in black, who, as he rightly guessed, was a clergyman, walking up from his *ghat* one morning, called his khánsáma and ordered him to provide breakfast, tiffin and dinner for the gentleman, on the most magnificent scale, as long as he might be pleased to remain at the factory. He then ordered his bearer to pack up clothes for a week, and send them after him to a neighbouring factory; and, just as the Missionary was entering the front verandah of the house, he mounted his horse which stood at the back door, and galloped off. Luckily the two met afterwards, and became firm friends, but the planter's shyness was not overcome, till he had smoked a chiroot with the clergyman in his shirt sleeves.

We are confident, that these three classes would be severally benefited, did they associate more frequently together. We are therefore sorry to see emanate from the press, productions, such as the one at the head of this article; productions the result of that ignorance of each other we have been deploring, and calculated to have the very worst effect upon the work of the writers (the Missionaries) themselves; for a heathen may plausibly turn round to the Missionary and ask him, Why are you so anxious to make Christians of us, when, according to your own account, your own countrymen, born in a Christian land, baptized into the Christian Church, and Christians in name at least, are "oppressors" who "reduce our homes to ashes," and "sow the site with indigo;" by whose orders "villages have been plundered and burned, and individuals killed;" men who are known to the natives only by their "bad example, desecration of the Lord's-day, their incontinence, and their severity and brutality?" If such are the fruits of Christianity, we can easily believe that the natives find it difficult to "comprehend that the Missionary alone is actuated by higher and holier motives;" and that it takes a "long time of persevering self-denial on his part to convince them of his disinterestedness." Let us here ask the Rev. Mr. Schurr, if he ever read the parable of the Publican and the Pharisee, who went up to pray in the temple, and if the above does not sound very like the Pharisee's,—"Lord, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican?" This spirit, we are sorry to say, seems to have actuated the whole of the Missionaries who spoke at this meeting of the Conference, except the Rev. Mr. Hill; who, grateful for assistance received from planters, excuses them by saying, that, "perhaps, they are generally ignorant of the language, and do not fully understand the cases brought before them," or, in other words, are unfit for their business. Mr. Wenger says, that "if Zamindárs and planters were good men, the system would work well enough, but the Zamindárs generally are cruel tyrants." Mr. Blumhardt says, that "the planters are ge-

nerally very kind and hospitable, but they cannot shut their eyes to the enormities that are practised under the system." The Rev. C. Kruckeberg, "stated some facts that had come under his own observation, in which the people even expressed a hope that the Sántáls would come and help them." But the Rev. Mr. Cuthbert crowns all by stating, "that he has never heard of but one thoroughly Christian man remaining in it," (planting) "but he was ruined." Can such a sentence have been pronounced by a minister of that Gospel which says, "Judge not, that ye be not judged?" Can this be a result of that charity which thinketh no evil? Would Mr. Cuthbert think it Christian, if a planter were to say, he had never heard but of one Missionary who was not a hypocrite, but he was declared by the Conference to be unfitted for the ministry? He would not:—and we do not believe, although we have heard individual Missionaries stigmatised as hypocrites, that even the most "unchristian" planter, would apply such a reproach to a whole body of men. Mr. Wenger says, "Indigo-planters are perfectly able to plead their own cause." This may or may not be the case with regard to ability. It is a singular fact, however, that they have never done so.* Civilians and Missionaries, more accustomed to wield the pen than the planter, have successively attacked him and he has made no reply. A Turnbull and a Seton-Carr, writing their way up to the Secretariat, dissected him in the Calcutta Review; and, had there been truth in their attacks, would have handed him down to eternal infamy. With the exception of a few letters in the newspapers, no reply was made by the planter. The Missionaries, in the Report of their Conference, have repeated the former accusations against him, for they have advanced nothing new: and the planter still continues silent. But he, not the less bitterly, feels these slanders, and the breach between him and the Missionary, who ought to be fellow-labourers going on together hand in hand, is widened by the foolish speeches and writings of foolish men. It shall be our endeavour, in the sequel of this paper, to correct a few of what we conceive to be radical errors, with regard to Indigo cultivation.

1st. It is said to be a forced cultivation. If so, how is it that it extends so far? Bengal, Behar, Orissa, the North West Provinces, the Punjaub, Scinde, Bombay, Madras, all cultivate Indigo. The cultivation is principally carried on by Europeans. Have they forced this cultivation on all the differing races who inhabit this great extent of country? According to the Calcutta Review and the Mission Conference, (as the pamphlet is somewhat ungrammatically styled) Magistrate, Zamindár and rayat are against this accursed cultivation. How is it carried on then? The planter must live in a fort, and never move out unless surrounded by guards; for surely, an upcountryman, at least, would not submit to this grinding oppression, whatever the more mild Bengáli may do. Is this the case? Far from it. The planter, often a boy of eighteen or nineteen, lives in a bungalow eight or ten, sometimes thirty or forty miles distant from any European, with no guard but a decrepit old chowkeedar. The rayats of the surrounding villages, instead of running away at his approach, come to the factory almost every afternoon, with some request, or referring to his decision

* A. F. forgets the Indigo Planters' Association.—Eds. *C. C. O.*

some village quarrel; or consulting him as a physician, or begging him to rid the village of a leopard, who has taken up his abode in a certain sugarcane field, preventing the women and children from going to the *ghát*. He rides over miles of country every morning, unattended by even a syce, and is met every where with a salám. Should the dárogah visit the village, should the Zemindár demand some heavy contribution, should the river drown their crops, or a sum of money be required for digging a *khál*, or raising a *bund*, the end of every consultation of the heads of families, as to how the difficulty is to be met, is, "Challo sáheber káchhe jái." (Come let us go to the sáheb.) The sáheb of course demands some return for the assistance he gives in their difficulties. He furnishes money to meet their wants; but in return demands a certain number of *bighás* of Indigo. And has he not a perfect right to do so? He is not settled in the country as a philanthropist, of large private means, merely to do good. He is paying 23 per cent. for the advances made to him by the Calcutta Agency house. He charges no interest to the rayat.

The best proof that indigo is not a forced cultivation is, that the planters are not shot down, one after another, by the *oppressed* rayats.

2nd. It is asserted that indigo is not a profitable cultivation to the rayat. Once when we were wandering about an old shut-up factory, looking at the decaying vats, press-house, &c. with an air which we suppose betrayed to the rayats that we were a planter; a little crowd gradually assembled, and one who had made himself more officious than the others, pointing out where the old bungalow had stood, where the press-house, and where the garden, at last ventured to express a hope that the sáheb had come with the intention of opening the factory. We asked him why he should wish the factory reopened, for planters were generally complained of by the rayats? "Oh, yes!" said he, "we grumbled when our cattle were driven off to the factory for trespassing in the indigo, and when, after good shower of rain, we were made to plough the indigo-fields before we ploughed the rice fields, and we used to wish that the factory should be closed. But now we have felt the change. There are no loans now without interest, there is no one to hire our ploughs during the cold season, when we do not require them ourselves; we have plenty of rice and rice-land, to be sure, but the price we get for the rice has fallen to one-half, while the rent of the land remains the same. There was a weekly market held at the factory, close to our houses, where we sold all the melons and cucumbers we could raise on the sandy *churr* lands. Now, there is no market nearer than half a day's journey off, and we grow no more cucumbers or melons. Tinágázi here," (pointing to one of the bystanders) "was chowkeedar, and his two sons were *tágúlgirs*, and he was a rich man with five ploughs; now he has but one. Sádullah," (pointing to another) "having learned to read and write, was an Ameen, and I myself was cooly Sirdar. If the Naib oppressed us, we went to the sáheb, who either assisted us, or gave us money to meet his demands. To whom else could we go? You know our Zamindár lives in Calcutta." Mr. Schurr himself, if he had heard the eloquence of the poor man, who was every now and then applauded and encouraged by the bystand-

ers, would have acknowledged, that indigo might in certain cases be a blessing to the country; that some good thing might come out of Nazareth.

Mr. Schurr says, "It has been computed that the money advanced, or otherwise allowed for indigo, barely covers the expense of cultivation to the rayat." We have often seen rayats receiving, at the end of the season, Rs. 50 or Rs. 60 as *pházil*, that is to say, the price of indigo delivered by them over and above the amount they had received for advances. But even allowing that the advance barely "covers the expense of cultivation," still the rayat makes a very considerable profit. Advances are made to the rayat at the season when he is most in want of money, near the end of the rains, or just before the *Paus kist* of the revenue. He *must* have money at those seasons; and if he does not get it from the planter, he must take it from the *Mahájan*. The latter charges from Rs. 75 to Rs. 300 per cent. per annum, the former charges no interest at all. If then the planter advances Rs. 20 to the rayat, and the rayat expends Rs. 20 worth of labor in the cultivation of the indigo which he delivers to the planter; he, in reality, makes a profit of from Rs. 15 @ Rs. 60 upon the original Rs. 20. For, he would have had to return to the *Mahájan*, from 35 to 80 rupees' worth, instead of the 20 rupees' worth he has given to the planter.

We would venture to observe that Christianity is not Socialism, and it does not become one, professing to be a minister of the Gospel, to stir up the people to put their signatures to a petition, the whole prayer of which is imbued, to the fullest extent, with Proudhon's maxim of "property is robbery." We would recommend to Mr. Schurr the example of a more zealous, and a far wiser Missionary than himself, the Apostle Paul; who advised his converts to be "subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God;" and again: "For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due: custom to whom custom; fear to whom fear; honor to whom honor." The whole of the 13th chapter of the Romans indeed might be read with profit by Mr. Schurr. We shall not notice the extremely foolish (so-called) petition of the rayats presented by Mr. Schurr, except to refute the notion, which could only be entertained by persons totally ignorant of every thing that relates to the rayat as a rent-payer, that he would be in a better position, if paying direct to Government. The system has failed completely where tried. The Madras Rayatwári system* is where it has been tried on the largest scale; and failed. It has failed in Chittagong. In Tipperah the only rayats the Collector has left, on the Government estates, are tigers and buffaloes. A *churr* kept under *khás* management is soon depopulated; and the Santal rebellion is a proof of how rayats flourish, when paying their rent direct to the Government officer. It would take too long to show that the Za-

* We would observe in passing that no one thought of advocating the ryotwár's system. Even the village-system of the N. W. provinces was scarcely alluded to in the conference.—Eds. *C. C. O.*

mindári system is the one best suited to Bengal, indeed the only one which would have enabled that province to have borne the neglect, the misgovernment, and oppression to which it has been subjected since the perpetual settlement. If, however, the results of our experience should be sought by men truly anxious for the welfare of the country, as we believe the Missionaries to be, we shall be happy to try to prove, what we have above asserted, on some future occasion.

We shall conclude this paper with the testimony of one who is better acquainted with planters and their doings, and the results of the Indigo-planting system, than Mr. Schurr, we mean Mr. Welby Jackson: a testimony which is valuable as proving that the planter is the pioneer of civilization, who is in reality breaking up the hardened soil, and preparing it for the seed to be sown by the Missionary. He is doing for him what at the Cape, and in the South Sea Islands, the Missionaries had to do for themselves: instructing the people in the arts, and giving them a taste for the refinements of civilised life; after these, will come the desire for knowledge; with knowledge will come the downfal of the absurdities of heathenism, leaving the mind a void with regard to religion, which it will be the Missionary's duty and privilege to fill with the pure soft light of the Gospel.

Mr. Jackson says:—"Improvements in agriculture have been effected by the under-tenants, the putnidárs; farmers, who, mostly with borrowed capital, have carried the cultivation of indigo, silk, sugar, and other valuable productions to an extent, which they never reached at any anterior period; the example has been set, and the way opened, by the indigo planters, mostly Englishmen, who, by their energy and assiduity, by forcing their way through difficulties and opposition, have formed themselves into a class of great wealth and influence; necessarily coming into direct collision with the comparatively inert Zamindárs, and in many instances ousting and supplanting them in their Zemindáris; and even where this has not taken place, rendering themselves formidable rivals. It is singular enough that men without capital, strangers and aliens both in race and habits, should thus have been able by their indomitable energy and perseverance to compete successfully with a wealthy class of men, created and established by the state itself, and firmly rooted in the country, with all the support that wealth, influence and the favor of their own countrymen and of the state could give them. The example of the planters has been followed by the more enterprizing among the natives; and it is to these men of enterprize who have commenced and will continue the move forwards, that the country is indebted for improvement; and it is to them, the men of enterprize and action, that the state must look for further progress in the same direction."*

Dacca. A. F.

* 45th Paragraph of General Report of a Tour of Inspection. By W. B. Jackson, Esq. C. S. No. XVI. of Selections from the Records of the Bengal Government, Though dissenting from several things in this report, we would still recommend it as well worthy of perusal and study, specially by those who wish to promote reform in the institutions of the country.

II.—*A word to Native Christians, by one of themselves.*

The following letter has been obligingly handed to us by the Editor of the *Calcutta Christian Advocate*, as that periodical, after a useful existence of nearly seventeen years, was discontinued at the close of 1855, chiefly, we regret to say, on account of the impaired health of its respected Editor.—Eds. *C. C. O.*

It is believed that there are some thousands of Native Christians in Bengal, but that a few only among them are what is called educated; and as I have to do with these few, I beg leave to address them through the medium of your journal. These few are mostly to be found in Calcutta and its vicinity; and some of this small number are considered to be talented young men; and not only so, but they are engaged in mission work. Now, what I have to ask concerning them is, what are they doing, as a body, to promote the cause of Christ among their benighted countrymen? It is true that some of them are employed as missionaries, but then it is said that they are paid as such. The Christian world around them wants to see them do something independent of European aid. Has the charge of the selfishness of the Native Christians, that has been often reiterated, been proved to be quite unfounded by them? No. Bengali Christians, as a body, have not displayed much energy of character as yet. There are a few exceptions, of course, but through want of encouragement, the zeal of these few isolated persons seems to have been chilled, as it were. The present state of the T. A. Society and the N. C. M. Association bears me out in this assertion. It is nearly two years ago that a few Native Christians founded a Missionary Association among themselves, with a view to encourage each other in publishing the blessed gospel among their benighted countrymen. Instead of their being encouraged by those of the brethren who are influential among them, they have now to mourn over the want of that sympathy, which they naturally expect from them. The Association has at last been obliged to make an Appeal to the brethren, and may God make us feel our responsibilities. The Association is catholic in its principles, and aims at nothing less than the spread of gospel truth among our benighted countrymen; and it seems very strange that so few should have joined in so glorious an undertaking. We must be very poor indeed in grace, for nothing else than this can account for the non-countenance which the Association meets with from the brethren. Money is not the principal thing required by the Association. Prayer, sympathy and co-oper-

ation can ensure stability and success to the Association, and it is these that are required. Let the brethren join with the Association in their monthly prayer meetings, and share with them in going from house to house, to proclaim the glad tidings of salvation: and then may the charge of selfishness be removed. Cold must be our hearts, if the appeal is not responded to by the brethren. It seems that we are not thoroughly acquainted with our duties and responsibilities, and that Christianity, as yet, has not produced much effect in our hearts. We profess to love God, and to receive Christ as our Saviour; but, brethren, barren and cold must be our profession, when not accompanied by any visible tokens of love. We acknowledge that Christ died for us, and that by His death He has provided a way of salvation for us. This is all very good,—but so long as we do not feel for Christ and for our fellow-men, we are none of His. The tendency of Christianity is to beget love in us, by the manifestation of Christ's love on the cross; and when this is not found to be very conspicuous among us, we certainly ought to mourn over our state, and pray that we may be more inflamed by love and zeal towards Christ. Brethren, we are not our own, but we are bought with a price, even the precious blood of the Son of God. Are we not therefore the more bound to publish his name, who, for our sakes, left the bosom of the Father, that he might save us even to the uttermost? Do we not believe that the human family is morally diseased, and that Christianity is the only remedy provided by God to remove the disease? Yes, we do so. Then let us engage in the work of the N. C. M. A. So long as we do not do so, the charge of selfishness will not be removed from us. Where is our love to Christ, if we do not deny ourselves for Christ? A few hours' teaching in the school-room and preaching in the bazar do not suffice to remove the blot on our character as Christians. We must give up ourselves entirely to the work of the Lord. Look at the progress of Christianity among the Karens of Burmah. They are poor; but then they have what is called a spirit of independence among them. This is a virtue which we native Christians very much lack. How long, think you, will the kind missionaries look after you? Better educate yourselves into this virtue, ere it is too late. Christian Britain and America cannot long continue to look after you. Testify by your works that the money and labour they expend upon you, do not go in vain. If you do not, they will withdraw their helping hand; and what, think you, will be then our state? Begin to work for the Lord, and say not of the time that it is not yet come. The time is fully come. Had it not come, we should not

be what we are. Remember, procrastination is the thief of time. Do then come forward to encourage the Association with your prayer, sympathy and co-operation, and God will bless you. Come, and shew by your love and zeal in the Redeemer's cause, that your hearts have been truly touched by the love of Christ. Christians are said to be the salt of the earth, but oh, if we have not the savour of the salt, what are we fit for, but to be cast out and trodden under foot? Let not sectarian principles deter you from taking a part in this work of love. Remember, we are all one in Christ. Remember also, that unto whom much is given, of him much shall be required. Trusting this will be perused by you with consideration and prayer.

I am, Yours in Christ,

A NATIVE CHRISTIAN.

III.—"*The Strangers' Home*" *for Asiatics, Africans, and South Sea Islanders.*

It is with peculiar pleasure that we give insertion to the following papers.—EDS. *C. C. O.*

AT a PUBLIC MEETING held at the LONDON TAVERN, on the 28*th March*, 1855, Sir EDWARD N. BUXTON, Bart. in the Chair, the following REPORT and RESOLUTIONS of a PROVISIONAL COMMITTEE were received and confirmed; the following Fundamental Regulations were adopted; and a Board of Directors for the ensuing year was elected, with power to add to the number, and to supply vacancies:—

REPORT, &c.

1. THE PROVISIONAL COMMITTEE, appointed at the Preliminary Meeting on the 22nd *November*, 1854, have collected sufficient information to convince them that a paramount duly exists for the immediate establishment of a "STRANGERS' HOME" for the Asiatics, Africans, South Sea Islanders, and others who visit this great Metropolis.

2. The Committee have ascertained that the number of Asiatics, Africans, and South Sea Islanders in the Metropolis, though it fluctuates, far exceeds the number they at first supposed. In the month of February 1855, during the late inclement weather, there were upwards of four hundred Indian, Chinese, Malay, and East African Lascars or sailors living on board ships, in which they came to England, in the different docks in the Thames. At the same period there were about eighty Chinese, and two hundred Lascars, residing on shore in the vicinity of the Docks, in the most loathsome and wretched dwellings, (regarding one of which such a sad description was given in the "Times"

on the 10th February last)—and besides the above, about one hundred natives of the East, of the more respectable clssses, and servants, were residing in different parts of the Metropolis, making in all nearly eight hundred individuals: the greater part would only remain a few weeks, being succeeded by others, so that in the course of the year several thousand individuals arrive in the Port of London.

3. The Committee have been unable to ascertain the number who visit the Outports. But from information they have received they can state, that at the very least 5000 Natives of India, China, Arabia, Africa, and the islands of the Pacific, visit this great Metropolis and the Outports annually, and that lately the number has greatly increased.

4. The Committee learnt from those who have had personal communication with, and visited many of this class *now* in this country, that it is difficult to describe their sufferings in this, to them, inclement climate, arising principally from the want of proper and suitable accommodation, notwithstanding the efforts made for their comfort, as far as practicable, on board of ship and on shore, by those who brought them to England;—that the privations they endure, and the state in which they live when on shore is dreadful to contemplate,—ignorant of the English language, except perhaps a few words, they fall into the hands of those who make it a trade to fleece them of all they possess, and a great many are obliged, when no one else will take them in, to reside in abodes of infamy and vice;—whilst in times of sickness few ever obtain medical aid, and many die unattended, uncared for, during their last hours, except by a helpless fellow-sufferer.

5. The Committee are also deeply grieved to learn that too many of this class are imbued with feelings of undisguised distrust towards Englishmen—and, instead of returning to their own country with a high opinion of the English, as a Christian nation, they leave the British shores in the belief that there is no one in England who cares for, sympathises with, or is inclined to assist them; and that the English, from all *they* have seen, are as vicious, or even worse, than their own countrymen.

6. The Committee consider it a duty to bring these circumstances to light, feeling that an effort should be made to dispel these erroneous impressions, and to convince the Natives of Heathen and Mahomedan Lands, that there are those in England who take an interest in the temporal as well as the spiritual welfare of all who visit its shores; that many are ready and willing to afford to the helpless stranger from Heathen Lands, sympathy, advice and assistance, protection from imposition, comfortable board and lodging on economical terms, and medical aid; and that many are also most anxious to set before all who are willing to be instructed the Word of God, which has been the chief means of making England such a pre-eminently happy and powerful nation.

7. With these objects in view, the Committee submit the Resolutions passed at the Preliminary Meeting, held on the 22nd November last, for the confirmation and adoption of this Meeting.

1st. That it is befitting the Christian character and responsibilities of this great Metropolis of the world, that it should make some pro-

vision whereby Asiatics, Africans, South Sea Islanders, and others who visit or reside in it, may have the opportunity of receiving Christian sympathy, advice, and instruction.

2nd. That it is advisable to establish two Homes or Lodging Houses for Males and Females respectively, of the classes described in the last Resolution, upon a principle of self-support; the whole to be under Christian influence, but in a way not unnecessarily to arouse national and religious prejudices.

3rd. That Natives speaking the Hindustani language be employed to seek out and visit such strangers, to invite them to the Home, where their names and circumstances may be registered; and that means be adopted for presenting every such stranger who can read, with a copy of some portion of the Sacred Scriptures in his own language, as well as for teaching them, if they shall desire it, to read the English language.

4th. That the proposed Institution be in communication with the various Missionary Societies, in order to obtain the aid of Missionaries speaking the different languages of strangers, who may be unable to converse in English; also with the Magistrates of the City of London and of the various Police Courts, with the City Mission, the Society for the Suppression of Mendicity, the Sailors' Home, the Hospitals, Refuges, and other Institutions, in order that the cases of Foreigners unable to make themselves understood may be immediately investigated, and proper advice tendered to them.

8. The Committee, in submitting these Resolutions for confirmation and adoption, would add, that they consider it desirable, that ALL the Protestant Missionary bodies should be earnestly invited to contribute their aid, and to take a part in the work—the great object being simply to set before all who are willing to be instructed, the Gospel of our Lord and Saviour Jesus Christ, and to give to all who can read, and desire it, a copy of the Bible in their own language.

9. The Committee consider it indispensable that all parties employed in the Institution should be acquainted with the Hindustani, or other Eastern languages.

10. The Committee having been unable to procure any Building sufficiently large or suitable for the Home, have selected an eligible spot of ground, on which they propose that a Home should be erected capable of accommodating from three to four hundred inmates, who, *on payment* for their Board and Lodging, on the most economical terms, will have every requisite for their comfort, in sickness and in health; whilst every assistance will be given them to obtain employment in Ships returning to the East.

11. The Committee hope that a Refuge for the *really* destitute may be ultimately attached to this Institution: and that a separate "Home" for Females may be established in a central situation in London, under the superintendence of the wife, or widow of a Missionary, acquainted with the Hindustáni, or other languages of the East.

12. The Committee, in conclusion, would ask for the prayers of those interested in the work, that God may guide, direct, and bless all engaged in the undertaking, and put it into the hearts of those who

possess the good things of this world to assist the Committee with means to carry their intentions into effect.

COMMITTEE ROOM, *16th March*, 1855. (Signed) W. E. HUBBARD, *Chairman.*

The Strangers' Home or Model Lodging-House, for the Natives of India, Arabia, Africa, China, Straits of Malacca, the Mosambique, and the Islands of the South Pacific, West India Dock Road, Limehouse.

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At a Public Meeting held at the London Tavern in March last, at which SIR EDWARD N. BUXTON, BART. presided, and His Highness the MAHARAJAH DHULEEP SINGH kindly attended, the great importance of establishing a Strangers' Home was fully recognised, and its erection resolved upon—and full particulars were then given respecting the neglected condition of the Asiatics, Africans, and South Sea Islanders, who frequent the port of London. The following facts, and brief account of the proceedings of the Board of Directors, will show the very great necessity for immediate action, and that a "Home" once provided, will be self-supporting, and the benefits likely to result from its establishment incalculable.

From Five to Six Thousand of these Strangers are brought annually to this country, either as Seamen or Servants;—they are at present entirely neglected, both as regards their bodies and their souls, and many pine away and die at our doors, no one interesting themselves or caring for them.

It has been ascertained that on arriving in this country nearly all are possessed of means sufficient for self-support, yet finding no respectable place of residence to which they can resort, they are necessitated to take up their abode in wretched Lodging-houses altogether unsuited to natives of a tropical climate, and in neighbourhoods, the haunts of vice and immorality, where they are soon robbed of all they possess, and then turned out of even these abodes, and subjected to distress and misery which baffle description;—and for these miserable Lodgings and Board, a sum varying from TEN to FOURTEEN Shillings weekly is paid by them, or by their employers.

During the last severe winter upwards of Eight Hundred of these Strangers were residing in vessels in the Docks, or in the wretched habitations above described, and the fact that Mr. Baker, the Coroner for East Middlesex, within a few weeks held no less than NINETEEN INQUESTS on the bodies of Lascars:—two of whom were found dead by the police on the pavement in the street;—one on the steps of a door;—two in their berths on board ship:—one in the passage of a house;—the verdict in almost every case, being "*died from neglect*," or "*exposure to the cold*"—points out the necessity of action to remedy the evil.

At the close of the last winter, the Board endeavoured to provide a house in which they could place a few of these Strangers, but only two buildings suitable for the purpose could be found, and the owners would not let them to be occupied by these despised people; and such is the prejudice entertained against them, that it is impossible to obtain a respectable lodging for any, during the few weeks their ships are unlading and lading in the ports of this Christian country; and this has convinced the Board of the necessity of erecting a suitable building.

The neglected condition of these Strangers has been brought to the notice of existing establishments, the Sailors' Home in Wells Street, and others, with the hope that in these Institutions, a Home might be provided for them. But in answer to applications on this subject, the Directors have been told that this is impracticable, and that a separate establishment is wanted, to be governed by a separate body acquainted with their customs, habits, and language.

There is also another class residing permanently, yet scattered over London and throughout the country, principally servants, whose cases it is far more difficult to provide for; of these not a few have been brought to a state of beggary from having been cast adrift by their employers, or from having squandered the means given to enable them to return to their own country. The Board hope that the establishment of a Home, will eventually put a stop to such professional Asiatic beggars, imposing on the benevolent, and annoying the public both in the streets of London, and in the country.

The Board feel that the only real difficulty in establishing a Home, is the raising of sufficient Funds for the first outlay; for they are confident that if a Home is once opened, it will be SELF-SUPPORTING, provided it be on a sufficiently large scale to accommodate the full number of those requiring it.

With very little effort, upwards of 2,000*l.* have been subscribed towards the erection of the Home; a suitable site has been secured at Limehouse, at a cost of 270*l.*, and an annual ground-rent of 24*l.*: Rules, Regulations, and Diet Tables, have been drawn up, and the Board are of opinion that few difficulties will arise in conducting the duties of the Home when established. Men have apparently been raised up acquainted with Eastern languages, and possessing other necessary qualifications to carry out the several branches. Dr. GRAHAM, of the Honourable East India Company's Service, who has had great practice amongst the very classes who will be the inmates of the Home, has, in a most liberal manner, consented to give his gratuitous services in the medical department; and it only now remains for a generous public to decide as to the number of these poor strangers who shall benefit from the establishment of the Home.

The Board at first contemplated providing accommodation for Four Hundred, and if each paid the small sum of Seven Shillings a week (just half of what many are now paying), every necessary comfort could be supplied; but a large sum would be necessary as a first outlay —10,000*l.* at the least. If this sum could be raised, the Board feel that it would not be more than is needed, but fearing there would be delay in obtaining so large an amount, they have determined to commence upon a smaller scale, and to erect a Building to accommodate Two Hundred Paying Lodgers, with a Refuge for a limited number of Paupers.

The cost of erecting a Home for Two Hundred—furnishing it throughout, and providing every convenience necessary for warming, lighting, laying on water, &c., is estimated at 6,200*l.*, the Building to be substantial, but of the plainest description, and so arranged that it may readily be enlarged.

The Lodgers on this limited scale must pay not less than EIGHT SHILLINGS a week, for which they will be supplied with Three Meals a day, Medical Attendance, Baths, Washing, &c.; so that they will have no other necessary outlay, but to furnish themselves with Clothing, the means of doing which on the most reasonable terms will be provided by the establishment of a Store Room at the Home. In addition to these benefits, arrangements will be made to take charge of their Money and other Property when desired, to make Remittances to their families and friends, to render them advice, and afford them information; to protect them from imposition, to procure them employment in vessels, and, though last mentioned, it will not be the least important duty of the Board to provide the means of making known the Gospel, to such of the inmates as shall be willing to be instructed in its blessed Truths; this the Board hope to be able to do by Agents connected with the Missionary Societies in London, which are prepared to unite cordially in the promotion of this object.

The following estimate is founded upon the calculation of Two Hundred Inmates.

RECEIPTS.	£	DISBURSEMENTS.	£
200 Inmates, per annum, at 8 shillings a week	4160	Ground Rent	24
		Taxes	50
		Establishments	700
		Victualling.....	2,426
		Gas	50
		Water	50
		Coals.....	100
		Washing	100
		Wear and tear *stable* Property.....	100
		Do. do. *perishable* do.....	100
		Sundries	100
			£3806
		Surplus	360
	£4160		£4160

The Board, in conclusion, earnestly solicit from those who admit the necessity of establishing such a Home, the means of carrying it into effect. A Deputation from their body will wait upon those who are connected with the Shipping and Mercantile Interests, to solicit their co-operation, and there are many others, it is hoped, who, on reading this statement, will send their Contributions to any of the undermentioned :—

Messrs. Barclay, Bevan, Tritton & Co., 54, Lombard-street; Messrs. Seeley & Co., Fleet-street; Nisbet, Berner-street; Hatchards', Piccadilly; Seeley, Hanover-street; Smith, Elder & Co., Cornhill; Shaw, Southampton-row; Dalton, Cockspur-street; The Office of the Record, Fleet Street; or to Lieut-Col. Marsh Hughes, and Major Tudor Lavie, to both of whom Post-Office Orders may be made payable, at the Strangers' Home Office, No. 1, Child's-place, Temple Bar, Fleet Street.

Committee Room,
30*th November*, 1855.

R. MARSH HUGHES, Lieut-Col.,
TUDOR LAVIE, Major,
} Hon. Secretaries.

We trust we shall be excused if we subjoin a letter addressed to one of the oldest Missionaries in Calcutta on this subject.

My dear Sir, *London, 23rd January*, 1856.

I trust the subject of this letter will be sufficient apology for troubling you. Having long known your name by report as one who has for a long series of years been indefatigable in making known the unsearchable riches of Christ to the Heathen in Bengal, and whose labors have been pre-eminently blessed, I feel assured you will forgive my addressing you,

especially when the subject is one which I believe you will feel a deep interest in. Hoping you have already seen a copy of the report of the meeting held in March last, to establish a Stranger's Home, I have now the pleasure to enclose a copy of a Circular just issued, which has been widely circulated in England, and I hope will shortly be so in India. We are anxious to obtain the kind assistance and co-operation of a few friends to the cause at the Presidencies, having been told we shall do nothing up the country, unless we have some one at Calcutta, Madras and Bombay to set the work agoing. I have written to Mr. C. to ask for his kind aid, reluctant as I was to do so, as well as I am to impose on you additional labour, well knowing how fully occupied you and indeed all our dear brethren are:—but if you could in any way assist us at the commencement of this great undertaking, you will not only be conferring an obligation, but I trust you will find that the work we propose carrying on at home will be a furtherance to that you are carrying on abroad. I will mention one instance which occurred about six weeks ago. A Seyd of Chittagong, Seyd Hossein by name, called on me, and after some conversation, I asked him if he could read or write; he answered in the affirmative. I had Henry Martyn's Hindustani Testament close to me, which I put into his hands, and told him to read a portion. When I opened the book, to my surprise and delight, he read off fluently two verses in a manner which led me to think he understood it. I asked him, if he had ever read or heard the word before, and where he had heard of the Lord Jesus? He answered, Many times, in three or four places. Where? In Calcutta. From whom? From the Missionaries. He mentioned several names, but Mr. Storrow's was the only name I could make out. He evidently shewed an acquaintance with the Gospel, but alas, alas! he had been *three* times previously in England, but up to that morning had never heard a word about Christianity in England, in Christian England!!! My dear Sir, does not this speak volumes? Ought this to be permitted? No, God willing, henceforth the Word shall be set before all we can get at to listen, and the result we will leave to Him who alone can breathe the breath of life into the soul of man. It is for us to distribute the bread, and pray that the Spirit may open the hearts of them, who hear to receive it. This man has returned to India with an *old* copy of the Testament, the only one I could get to give him. May our gracious Lord enlighten his mind to receive the Word he read, which alone can make wise unto salvation.

If you can, or if any of your beloved labourers can assist us, oh do not withhold your help at the commencement of this

work. We have all united, I am truly thankful to say, and all are affording us aid at home. May I therefore ask for your kind co-operation, and above all for your prayers, that we may be guided aright, and a blessing vouchsafed to the undertaking. Believe me,

My dear Sir,
Your's very truly,
R. M. HUGHES.

IV.—*Extracts from the Twenty-Seventh Report of the Calcutta Seamen's Friend Society*, 1855.

The Seamen's Missionary Mr. R. W. Chill has, as in former years, been engaged in

THE DISTRIBUTION OF THE HOLY SCRIPTURES AND RELIGIOUS PUBLICATIONS.

The number of Scriptures distributed has been 227, viz.: sold 6, distributed gratuitously 221.—Total 227.

They have been disposed of in the following languages:—

English Bibles, ...	140
Ditto Testaments, ...	20
French Bibles, ...	48
Ditto Testaments, ...	3
Norwegian* Bibles, ...	4
Swedish ditto, ...	3
Spanish ditto, ...	1
German ditto, ...	1
Dutch ditto, ...	1

The number of Religious Tracts distributed has been about 6000.

The number of Scriptures distributed falls short of the number disposed of in 1854.

This is accounted for on the ground that a larger proportion of sailors possessed the Word of God in 1855 than in 1854. This is a cheering fact, proving either that the sailor cares more for the Bible, or that the friends of Seamen in other ports are more mindful of his interests in this respect.

THE NUMBER OF SHIPS VISITED

has been two hundred and eighty-five.

It is gratifying to find, notwithstanding the strenuous efforts made in France to prevent the circulation of Holy Scriptures, that the French Sailors continue to receive them in this distant port.

THE SERVICES ON THE SOCIETY'S FLOATING CHAPEL

conducted by ministers of various denominations, have been continued during the year. In addition to the more stated services, divine worship has been held on Merchants' vessels on the mornings of the Lord's-day during the cold season.

* Danish?

The number of Morning services on the Lord's-day on the Bethel, has been forty-one, the number of evening services fifty-two: on Tuesday evenings there have been held forty-eight services; and on board merchant vessels on the mornings of the Lord's-day eleven services have been held within the last three months, making a total of one hundred and fifty-two services, during the year.

There are eight Libraries in circulation, on the following vessels:—

		Vols.
Hon. Co.'s Steamer	"Tenasserim,"	26
,, ,,	"Pluto,"	32
,, ,,	"Jumna,"	27
,, Pilot Vessel	"Tavoy,"	52
,, ,,	"Megna,"	20
,, ,,	"Saugor,"	16
,, Troop Boat	"Panlang,"	22
,, ,,	"Soane,	27

The Room in the Bow Bazar for Sailors.

An active member of the Committee suggested to his colleagues the importance of opening a place of meeting in the Bow Bazar, a part of the city, where Seamen are especially exposed to temptation and vice.

The idea was at once acted upon—application was made to the Committee of the Calcutta Christian Juvenile Society for the use of their Hall in the Bow Bazar. The Committee of that Society at once and cheerfully complied with the request of our Society.

On the 4th of September, the meetings were commenced and have been continued up to the present time. The attendance for some time, and especially when there were many men on shore, was very encouraging, and the attention of the men hopeful. The attendance has, of course, been fluctuating; sometimes it has been as large as sixty, and it has been as small as fifteen.

The time since the meetings have been established is too brief to say with certainty what amount of good has been effected. It is, however, pleasant to think that a standard has been raised for Christ, around which especially Seamen may rally in the place where it may be emphatically said that "Satan's seat is."

Mr. Chill has been employed in visiting the Punch and Lodging houses in the Bazar on the evenings on which the meetings have been held, for the purpose of getting the men to attend. His labours have been attended with various success. The field is a difficult one to labour in, and needs much patience, good temper and faith to cultivate it with success.

Occasionally interesting and hopeful incidents have occurred at the meetings. After one meeting, an American Sailor came up and spoke with Mr. Chill. He had been induced to attend the Bethel during Mr. Chill's visit to the ships. He was also induced to attend the meeting in the Bow Bazar. After the service he came to get a Bible which had been promised him. He said he was about to sail and wished to have the Bible. He expressed his thankfulness for the service rendered to him. Amongst other things he said, "Until I saw that

gentleman (Mr. Chill) I never had been in a place of worship in my life." He hailed from Boston. The Secretary asked if he had never heard of the Rev. Mr. Taylor, the well known Sailors' minister in Boston. He replied, "Yes, I have often heard of him, and I have often been going to hear him; but drink always got the better of me, and I did not go." He was asked, if he would not like to have a letter of introduction to Mr. Taylor. He said "He should very much like to have one." He appeared to be grateful for what had been done for him, and evidently looked on Mr. Chill as his friend.

The Committee would suggest to those interested in Seamen the propriety of an occasional visit to the room in Bow Bazar. It would cheer the Sailors' Missionary and encourage the men.

Mr. Chill has, as in former years, visited Seamen in the Fever Hospital.

The late A. Grant, Esq.

It is with deep and sincere regret that the Committee have to record the death of their late esteemed Treasurer, and for many years the steady and constant friend of the Society, Archibald Grant, Esq.

The following resolution was passed by the Committee on the official announcement of Mr. Grant's death:—

"The Secretary having officially announced the death of A. Grant, Esq. it was resolved, that the Committee sincerely regret to hear of the removal by death of A. Grant, Esq. the late Treasurer, and for many years the warmly attached friend of the Society.

"Regular in his attendance at the Committee meetings, active in the service of the Society, ever ready to aid it in its seasons of want, and deeply concerned for the temporal and spiritual welfare of Seamen of all nations, the Society has, in his death, sustained a heavy loss. They thank God for the service he was enabled to render to the Society for many years, and pray the Head of the Church to raise up others who may fill the vacancy which his removal has caused.

"The Committee desire to offer their Christian sympathy with the sorrowing relatives of their late friend."

The Church Building Fund.

The Friends of the Society will regret to learn that the Committee have not been able to augment the fund for the erection of a Sailors' Church. They have not been unmindful of the subject, but so long as the Society is in debt, in connection with its ordinary income, they feel, that it would not be prudent to involve themselves in another debt for the completion of this object. The sum required is about Rupees 8,000. The sum in hand on this account is Rs. 5,500.

The Income of the Society

for the year 1855 has been Rs. 2,635 8-6, the expenditure Rs. 3,444-2-3, leaving a balance against the Society of Rs. 808-9-9.

The debt at the close of 1855 was Rs. 1,211-7-5. It will be seen therefore, that it has been reduced from that sum to Rs. 808-9-6.

V.—*Extracts from the Twenty-first Annual Report of the Lodiana Mission; including Stations at Lodiána, Sahúranpur, Sabáthu, Jalandar, Ambála, Lahore and Dehra: for the year ending Sept. 30th,* 1855.

Within the past year the force of this mission has been increased by the arrival of three new labourers from America, and the return of one formerly in the field. It embraces at present seven stations, occupied by fourteen ordained missionaries, and eighteen Native Christian assistants, including Catechists, Scripture Readers, and Teachers. Incipient steps have been taken for the occupation of Rurki and Ráwal Pindi. The schools of the mission number 1630 boys and 60 girls.

1.—LODIÀNA.

Missionaries, Rev. J. Newton,	*Scripture Readers,* Qádir Bakhsh,
,, L. Janvier,	H. M. Daniel,
,, A. Rudolph,*	Isá Dás.
,, E. H. Leavitt.	

PREACHING TO THE HEATHEN.

We have in the city, besides the school chapel, two houses of worship, in which it was once our plan to have public preaching, in connection with devotional exercises every Sabbath afternoon: and all for the special benefit of the heathen. The only one of these, at which a service has been regularly maintained this year, is what has been denominated the City church. At one of the others, the Murray Ganj chapel, there was preaching most of the summer; first on the Sabbath, and afterwards, on Wednesday afternoon. But for the absence of Mr. Rudolph and Mr. Janvier, part of the year, this service might perhaps have been maintained without interruption.

Informal and conversational preaching has been practised daily, with but few exceptions, by all the older missionaries at the station, and by all the native assistants. For this purpose we have resorted, for the most part, to the open pavements in front of our chapels; yet once each day, the Scripture Readers, and sometimes the Missionaries, have gone likewise to other parts of the city.

In August and September, Mr. Newton preached from three to five times every week, among the villages in the vicinity of Lodiana. Fourteen villages were thus visited. In most of these, especially those inhabited by Hindus, the audiences were good.

Our in-door preaching has been decidedly the most encouraging. The attendance has generally been good, and many have always listened with apparent interest. The out-door and informal services have sometimes, as in former years, encountered considerable opposition; but the hostility shown has seldom assumed a violent form. This may perhaps be ascribed to the fact, that we have studied, more than ever, to avoid all kinds of doubtful disputation.

* Since gone to Europe.

Itinerations and visits to melás.—The itinerations performed during the year, have been, (1) that of Mr. Janvier and Mr. Rudolph, in going to the annual meeting at Lahore, and returning; (2) that of Mr. Janvier accompanied by Qádir Bakhsh in February and part of March, in a tour to the west, north, and east, of Lodiana, extending from Talwan to Nálagarh; (3) that of Qádir Baksh, in September and October, to the east and north of Lodiana, extending as far as Jwála Mukhí. Besides these itinerations, mention should be made here of a succession of short tours performed by Guláb and other native christians at Lodiana, for the purpose of circulating the Scriptures. This was done at the instance, and the expense of the North India Bible Society.

In March and April, the Hardwár melá was attended, from this station, by Mr. Rudolph and Mr. Leavitt; the Chapár mela, in September, by Mr. Janvier, Mr. Leavitt, H. M. Daniel, Isá Dás and Guláb; the Jwála Mukí mela, in October, by Mr. Newton, Mr. Janvier, Mr. Leavitt, and Qádir Bakhsh. Besides these, Qádir Bakhsh went to a melá at Nundpur, in the month of March. The Bháiwálá melá, near Lodiana, was attended as usual.

On our way back from the Jwálá Mukhí Fair, a casual interview with two returning pilgrims brought to our knowledge a fact of considerable interest. The men were Sikh farmers, belonging to a village not far from Hoshiárpur. One of them mentioned that a missionary at Amritsar had once given him a book, from which he had learned something about Jesus as the Saviour of sinners. From the account he gave of the book, we learned that it was one of our own volumes of Punjábí Tracts, containing the Parable of the Barren Fig tree. He had afterwards procured other books containing the same doctrines; and these, aided by the preaching he had listened to at the Hardwár Fair, had led him to abandon his former faith, and to rely solely on Christ for salvation. His pilgrimage to Jwálá Mukhí seemed to militate against the latter part of this statement: but he affirmed that worldly business alone had taken him there, and that therefore he had not, like others, presented himself before the Debí. The knowledge, this man had obtained of Christ, he had communicated to others; and there were now some six or seven persons, he said, who secretly believed in Jesus. One of these was a faqir, who laboured specially to propagate the new faith, and to whom the rest looked up as a sort of preceptor. We hope to learn more of these people soon.

Schools.

The High School.—This institution has continued chiefly under the superintendence of Mr. Rudolph.

The number of pupils is at present 238; viz. in the English Department, 97; in the Persian, 141. The average daily attendance was, for several months, 225, and upwards; latterly, in consequence of the general prevalence of sickness in the city, it has fallen much lower.

The Orphan Girls' School.—This school has continued under the care of Mrs. Porter. During her temporary absence in the hills, Mrs. Newton assumed the charge. The Misses Newton also have

rendered much assistance in it. At the commencement of the year the number of inmates was twenty-three; but various changes which have since taken place, have reduced it to twenty. Three have been removed by death.

One of these, Charlotte, was about ten years of age, an active intelligent child; but one who had given no evidence of a change of heart previous to her last illness. This was sudden and violent, and a deep and painful anxiety was felt by those who earnestly desired her eternal welfare. God in his great mercy was pleased to convince her by His own Spirit, of her lost condition and need of salvation. To Jesus she looked, and her last hours were spent in such fervent cries for mercy as we are not often permitted to hear. A poor criminal begging for life, could not have been more earnest, and yet there was not a single petition for temporal blessings. That she might be cleansed in the Saviour's blood, and fitted to dwell with him above, was the burden of her cry; and she seemed to find peace in believing. Her last words were "My Saviour, my Almighty friend;" and thus she died, leaving us not without hope that He who displayed his mercy to the dying thief, had given her too an entrance into his heavenly paradise.

CHURCH.

The preaching services of the church have been the same as formerly. The English preaching, during the last six months, has devolved chiefly on Mr. Leavitt. The female prayer meeting, and the infant school, have been continued as reported last year. There has been no particular evidence of increased zeal or interest among the Native Christians. There has at times been a very general attendance on the means of grace, so as to afford encouragement; again the contrary has been experienced. The cases of discipline have been, in proportion, fewer than formerly; but there have been one or two painful instances.

DISPENSARY.

Agreeably to the expectation expressed in the last Report, the Dispensary, in the early part of the last winter, was closed against all applicants, not living on the mission compound, or in the Christian village. So frequent and earnest, however, have been the applications made by all classes for medical aid, since that time, notwithstanding the gratuitous distribution of medicine at the city dispensary, situated only a few hundred yards from the mission premises, that it has been no easy matter to carry out our resolution, and confine our curative efforts to the narrow limits we have prescribed for ourselves.

POOR HOUSE.

The number of paupers at the beginning of the year was 12. It has since ranged from 12 to 20. There have been during the year, including children of paupers, six deaths. One of those deceased was for a time an apparently serious and hopeful inquirer; but afterwards his case was less encouraging. Two of the inmates are members of

the church; and three others, apparently with simplicity and sincerity, declare themselves convinced of the truth as it is in Jesus. One of the Scripture Readers reads the Bible and prays with the paupers every day. There have been a few temporary huts erected for the leper paupers, at a distance from the main building. These are expected to be occupied only till the erection of a leper hospital now in contemplation by the civil authorities. The number of paupers at the close of the year, as at the beginning, was 12.

2.—SAHÁRANPUR.

Missionaries, Rev. J. R. Campbell,	*Catechists*, T. W. J. Wylie,
,, J. Caldwell.	,, J. N. M'Leod.
	Scripture Reader, Issachar.

While we have been afforded the privilege of rejoicing over the addition of members to the mission Church at this station, we have been called to mourn the shameful apostacy of one of our native assistants. This man, named Thomas Orr, after having for more than two years given us high expectations of his future usefulness, became a few months since a renegade from christianity, and connected himself with the Muhammadans of this place. This was done two days after he had been suspended from the church and the mission for gross immorality. An immoral character, however, was no barrier to his reception by the professors of Islamism. As none of them could withstand or confute his able arguments against Muhammadanism, we have learned that considerable sums of money were raised by them, and that he was bribed to renounce Christianity and to embrace the religion of the false prophet. This event, however, with all others of a trying nature, will, we doubt not, be so overruled as to promote, in the end, the very cause against which it may seem to militate.

ITINERATIONS AND ATTENDING MELÁS.

The journey of some 500 miles, made when attending the Annual Meeting of the mission at Lahore, afforded numerous opportunities of preaching and distributing books, and these opportunities were earnestly embraced to make known the gospel to the heathen. During several months in the cold season, our catechists, &c. went out two and two as colporteurs, making a circle of about twenty miles all around our station, and visiting about one hundred and fifty towns and villages, making known the truths of Christianity and distributing a large number of books among the people.

The fair at Hardwár this year was attended by both the missionaries of this station, together with nearly all our native assistants, as well as two young men from the Orphan School. There were present also several missionaries from our other stations, so that our number in all amounted to eight; three of whom had just arrived in this country. The fair of this year was what the Hindus call a Kumbh melá, which usually occurs but once in twelve years, and is attended by four or five times the number of pilgrims that assemble on ordinary occasions. Though smaller than the fair of 1844, still this was a very large one, and opportunities for missionary labour were much greater

than usual. The attention paid to the gospel message was very gratifying and encouraging, and especially near the close of the fair, when the interest in hearing the gospel became greater than we had ever witnessed it before. Some not only admitted the superior claims of Christianity, but made special enquiries respecting it in private.

It is hoped that some who then heard the word, will yet be brought to feel its power and embrace the Saviour. Two other fairs—one about 30 miles distant near the foot of the mountains, and another in our own neighbourhood, were attended, and good opportunities of usefulness were afforded. At the latter, some books were disposed of at a low price.

CHURCH SERVICES AND BAZAR PREACHING.

Our labours in this department have been the same as in former years. On the Sabbath two services have been held in Hindustáni, and one in English. At the latter the attendance has been encouraging. The morning service in Hindustáni has been designed chiefly for the benefit of the native church members, and others residing on the mission premises, and that held in the city church more particularly for the benefit of the heathen, though attended also by the native Christians when circumstances permitted. During the year two natives have been baptized and admitted to the communion of the Church, and several native children have been baptized.

The whole number of communicants, including the missionaries, is 22. The conduct of the present members has been such as becomes the gospel of Christ, and as to encourage our hopes for the future.

The gospel has been preached daily in front of the city church, and very generally also in the bazars; and the attendance, as well as the attention paid to the word, has been very encouraging. Many have heard gladly, and some, at the time, have seemed to be favourably impressed with the truth. Often the same persons have attended daily, yet sad to say, these impressions have passed away, and most have again relapsed into indifference. What we want, most of all, is the convincing and converting influences of the Spirit of God to make the truth effectual. Without these influences our labours must be in vain. For them we must continue more ardently to supplicate, believing that God is more willing to bestow the blessing than we are to ask it.

SCHOOLS.

The English School has had an average attendance of about 25 pupils. It is evident the desire to obtain education in English, is not so great at this station as at some other places.

The Vernacular School, during the first three months of the mission year, numbered nearly one hundred and twenty pupils. On the first of January the attendance of the school was required for religious instruction on the Sabbath. To prevent the attainment of this object, the teachers combined and left in a body, and with them the greater part of the pupils also. We have since had to struggle against much opposition, but are happy to say that the difficulties seem now to be over. For some time the school has been increasing, and sixty pupils are now in attendance.

THE ORPHAN INSTITUTION.

The number of pupils in this school of Orphan boys, as mentioned in the last Report, was 13. Three have since been added. All have enjoyed good health. All are happy and doing well. How different their condition from what it would have been had they remained in heathen society. Here they are well cared for, as to temporal comforts, and suitable attention is paid to their intellectual and moral improvement. Their occupation has been the same as last year.

They have persevered in committing the New Testament to memory, and have now treasured up in their minds more than three-fourths of it. Much of it also has been explained to them. We wish them above all things, to become "mighty in the scriptures," so that with God's blessing they may be able and useful men in after life. We do not attempt any change in their simple native habits of living, so as to place them in a false position, or to unfit them for the situations they may be required to fill hereafter.

3.—SABATHU.

Missionary, Rev. J. M. Jamieson, | *Scrip. Readers*, Matthew,
Teacher, Miss Jamieson. | Nathú, and John.

After long and severe afflictions in the Mission family, induced by the effects of the climate of the plains, we concluded it was our duty to leave Ambála, and remove to Sabáthú. Accordingly, with the consent of the mission, we left the former place on the 12th, and arrived at the latter on the 17th of April.

Shortly after reaching our destination, daily preaching in the Sabáṭhú Bazár, and stated visits to the adjoining villages, were commenced. Our plan was for some one of us to spend the first Saturday of every month at Khaḍlí, the second at Haripur, the third at Bhughát, the fourth at some bázárs on the banks of the Gamhar, and every Tuesday evening at Kakrí kí Hattí, while others were occupied in the Sabáthú bázár, every morning and evening in the week. This arrangement, with very few exceptions, was carried into effect during the summer.

On the Sabbath two Hindustání services were maintained in a chapel fitted up for the purpose in the mission compound. Our usual audience was composed of our native Christians, their children, our servants, and a few people from the town, forming in all a congregation of some twenty persons. On Thursday evening a Bible class, for the benefit chiefly of the Scripture Readers, and other Native Christians, was conducted. These little meetings we found very edifying.

On the 25th of June it was the privilege of the missionary to baptize a young Bráhman. He had previously been for some time a scholar in the English Church Mission College in Agra, and had made commendable progress in the studies pursued there. But although convinced of the truth of Christianity, he did not openly avow his purpose of becoming a Christian, before he left that city. His motive in concealing his intentions was to avoid the storm of persecution, which he knew his parents and others would raise against him, if he should pro-

fess Christ in his native city. His father is in the service of a Rajah near Agra. He accordingly left Agra in company with several other young men, who were of the same mind, and after visiting several mission stations, and conversing with missionaries on the merits of the Christian religion, he came to Ambála in February, and expressed his desire to be baptized, and received into the church of Christ. He was allowed a dwelling place on the mission premises, also a small sum for his support, and directed to attend our school and religious services. On leaving Ambála he accompanied us to Sabáthú, and after giving satisfactory evidence of the sincerity of his motives, he, together with three children of one of our native Christians, was baptized on the date mentioned above.

On the 1st of June a Boys' School was commenced in the bázár chapel. It now numbers 30 scholars in daily attendance: about two thirds of them are in the English, and the remainder in the Hindí department. Persian and Sanscrit are excluded.

On the 1st of September Miss Jamieson commenced a Girls' School in the mission compound, which is near the bázár. It opened with ten scholars, and increased in a few days to fifteen. They are taught reading and writing Hindí; also sewing, knitting, &c. As an inducement for the girls to attend, each girl, who is present every day in the week, receives on Saturday four pice.

In consequence of the very feeble state of Mrs. Jamieson's health, we removed to Simla about the middle of September. As Simlá affords almost as good a field for missionary work as Sabáthú, it is hoped a year's residence there will not be lost time.

4.—JALANDAR.

Missionary, The Rev. Golok Náth. | *Teacher*, J. B. Lewis.
Scripture Reader, Abdullah.

The Missionary at this station reports that he has been aided in his bázár and village preaching, by both the Teacher and the Scripture Reader. On the other hand the Missionary and the Scripture Reader have taken part in the labours of the School.

The average number of pupils in daily attendance has been 265.

The School is evidently popular, and promises much good.

A few persons in the city, and some young men connected with the school, profess a degree of attachment to Christ and his religion, and attend diligently on the means of grace: but beyond this, nothing can be spoken of with confidence. During the year, three persons have been added to the church by baptism—all converts from Hinduism. One of these is a native doctor in the service of Government.

5.—AMBÁLA.

Missionary, Rev. J. H. Orbison, | *Catechist*, William Basten.
,, M. M. Carleton. | *Scripture Reader*, William.
Teacher, A. Beatson.

The last year's history of this station is a record of change. On account of the pulmonary disease from which Mrs. Orbison had been suffering, she and her husband left Ambála about the first of February,

in the hope that a journey to the Straits of Malacca, and a residence there, might work some beneficial change, and secure a restoration to health. But on Sabbath morning the 20th of May, when eight days out at sea, having made all her arrangements previously, and her work of earthly toil and suffering being finished, in perfect peace, she entered upon that rest which remains for the children of God.

In April Mr. and Mrs. Jamieson were also compelled to leave this station. Under a kind Providence, Ambála was not left destitute; the Mission having arranged to send Mr. Janvier of Lodiána as a temporary supply. In May he was unexpectedly permitted to welcome, as co-laborers, Mr. and Mrs. Carleton, new missionaries from America.

Meanwhile Mr. Orbison had gone on to Penang; but returning immediately, he arrived at his post towards the end of June; when Mr. Janvier returned to his former station.

INQUIRERS.

The Venerable Sikh mentioned last year, who lives in a village near this, continues to read the Scriptures, and has occasionally been present at divine service on the Sabbath, in which he joins with apparent reverence and solemnity.

In the same village there is an aged Bráhman, who professes to believe in Jesus, the true Incarnation, and to inquire after the truth. His attention was first awakened by an old Hindí Hymn Book which fell into his hands many years ago. The leaves though torn and worn have been carefully pasted, and the book is kept well wrapped up in a cloth. During the last two years he has come frequently to get books, which he says he has introduced into a small school which he teaches. He and the old Sikh often sit down together at home, as we have learned, to read the Scriptures, and converse about them.

The young Hindu, who had broken caste and taken up his abode with the Christians last year, although carried away by force and restored to caste by sundry rites, and narrowly guarded by his relatives, has frequently visited us, and still declares his desire and determination to become a christian. He says it was owing to great terror that he was not able to stand firm, when brought before the magistrate, and permitted to choose for himself. We fear, however, his heart is unrenewed.

There are a few others in the city of Ambála, whom we know to have been searching the Scriptures, and inquiring after the truth. Of these one was formerly a bitter opposer, but is so no longer. His very zeal in opposition led him to inquire, and his inquiry has in a measure convinced him.

6.—LAHORE.

Missionaries, Rev. J. H. Morrison, C. W. Forman, G. O. Barnes.
Native Assistants and Candidates for the Ministry, } Ináyat Masíh, Abdullah Athim.
Christian Teachers, Elisha Swift, at Gujránwála.
George Scott, at Ráwal Pindí.

Scripture Reader, Isá Dás.

The health of the missionaries at this station has been so far preserved, that they have been enabled to carry on their usual work without any material interruption. Their number has been increased by the arrival of Mr. Barnes.—Mr. Newton, whose return was anticipated in our last report, has arrived; but the exigencies of the mission seemed to require him to remain at Lodiána.

PREACHING.

Public Religious Services.—The English services have been continued, and the Monthly Concert of Prayer has been commenced and kept up during a considerable portion of the year. Generally the congregations have been larger than last year, and at times a feeling of deep solemnity has been manifested. The Hindustání services on Tuesday evening and Sabbath morning have been kept up, but without any specially encouraging manifestation. Religious Services, partaking of the nature of public worship and of the Sabbath school, have been commenced in the schools in the Rang Mahall and Hírá Mandí. At these services all the pupils are required to be present.

Bazár Preaching.—This has been regarded and treated as a part of their daily duties by both the missionaries able to engage in it, and by the native assistants, but we regret to be compelled to say, that little encouragement has been witnessed in this department of our work.

Itinerations and Melás.—During the year Mr. Forman spent between two and three months itinerating in the Lahore, Gujránwála, Gujrát, and Siálkot districts, assisted by two of the native helpers. He also attended the Hardwár melá, and in company with other missionaries preached there about fifteen days.

Mr. Morrison, with one of the native assistants, was occupied three months in this work. His route was from Lahore direct to Sháhpur and Khusháb on the Jelum, from Sháhpur up the left bank of the Jelum to Lún Miáni, thence across the river to Pind Dádan Khán, and so across the salt range viâ Chakowál to Ráwal Pindi. He returned by the grand Trunk Road, making delays of several days at important places and visiting schools. He also established schools at Pind Dádan Khán and Jelum to be supported by local funds. Nothing of special encouragement was observed during this tour.

SCHOOLS.

Lahore.—The number of scholars in our schools has not varied much since our last report was written. There have been in attendance at the main school about 390. The principal branch school contains 110 pupils, the 2nd, 40, and the 3rd, 35, making a total of 575. But although this is about the average number of names on our rolls, which are corrected monthly, still a considerably smaller number is actually present every day.

The schools at Gujránwála, Gujrát, Ráwal Pindi, and several other places, have remained under the superintendance of the missionaries at this station.

Mrs. Morrison's school has been kept up during the year with about 20 scholars. Very few of these have continued during the whole year, but those who have done so, have made encouraging improvement, and some of them now begin to read the historical portions of the New Testament quite intelligently.

7.—DEHRA.

Missionary, Rev. J. S. Woodside. | *Catechist*, Gilbert M' Master.

The same kind Providence that so prospered this infant station throughout the first year of its existence, has not forsaken it during the year just closed. To the general interests of the station this has been a time of prosperity; though to some individuals connected therewith, it has brought a more than ordinary amount of suffering and trial. Two members of the Missionary's family have been removed by death, and the catechist was brought by a protracted illness to the very brink of the grave. Nevertheless the stated routine of labour has met with little interruption. The school building which was in process of erection when the last report was written, has been nearly completed. Since the first week in May, the schools have assembled in it.

Preaching of the Gospel.

It has been the Missionary's aim to make known as extensively as possible the way of salvation to the perishing heathen, by the public exhibition of the love of the Saviour for a lost world. Crowds in the bazárs have from time to time been addressed. Large numbers have heard the word preached in an old shop close to the School-house, which for part of the year was specially set apart as a preaching-place; private visits have been made to individuals with the same view; travellers by the way side have been directed to the cross; the sick have been told of "the balm that is in Gilead and the Physician that is there;" and generally every suitable agency has been laid hold of, with the direct and ostensible view of turning sinners unto God in the Gospel of his Son.

Besides these labours of a general and more desultory character, attention has been given to stated services, chiefly on the Lord's-day.

distribution of books.

A large number of tracts and books of a religious character, together with many copies of the Gospel and the whole of the New Testament, have been put in circulation. As a general rule, these books are given only to those likely to make a good use of them. In many instances, they are doubtless destroyed, but cases are constantly coming to our notice, wherein the beneficial results of this method of spreading the knowledge of the truth are most apparent. One of these facts is deemed worthy of mention in this connection. In May 1853 a young Bráhman, a resident of a distant village in the hills, received a copy of a work called the "Sat Mat Nirúpan" from the Rev. Messrs. Warren and Woodside, who were then making a tour in that region. At the time he received it he was sick, and had come to the Missionaries for

medicine. In the month of March of the present year he visited Dehra for the purpose of attending the annual melá. He came to the preaching place and manifested the greatest satisfaction at again meeting Mr. Woodside. He showed a thorough acquaintance with the book he had read and earnestly entreated that he might be supplied with more copies of the same work. This was done, and he went back to his village, carrying with him, in addition to these, the New Testament and several tracts.

Two months afterwards he returned for more; and reported that the people of his village and those adjoining it had eagerly received those he had previouly taken away. He himself expressed his unhesitating belief in the truth of Christianity and evinced a tolerably minute acquaintance with its leading doctrines. Nearly all his information had been acquired by the study of the books above referred to. His case affords much ground for encouragement to hope that, at no distant day, he will openly profess Christ in the presence of his countrymen.

SCHOOLS.

An interesting and promising feature of this station is the condition of the Schools. Commenced at first under much discouragement, they have gradually grown in numbers, until at the close of the Mission year about 150 pupils were in regular attendance.

VII.—*Indigo Planting:—Mr.* SCHURR's *Reply.*

After the first article was printed off, the Editor of the *Oriental Baptist* kindly communicated to us the following paper from the Rev. Mr. Schurr, which contains his reply.—EDS. *C. C. O.*

DEAR SIR,—In your March number, you published some remarks on my paper, which is printed in the Proceedings of the General Missionary Conference, by Alexander Forbes, A. M. Indigo Planter of Dacca. I beg to make a few counter remarks through the medium of your publication.

1. Mr. Forbes considers my statement as a personal attack on the planters; but in this, he is greatly mistaken. I wrote it at the special request of the Secretary of the General Missionary Conference, and he suggested the subject and topics. The time was too short, to decline and request some one else to undertake this task; and considering it as a duty imposed on me, I gave a brief and plain statement of the real state of things in the three districts specified in the paper. Any man, especially a Missionary, is expected to do his duty, and I was very cautious in order not to wrong any one.

2. Mr. Forbes considers the Missionaries incompetent to write such a statement, from want of personal acquaintance

with the planters. If he knew how much I have seen and heard myself, and how much more I could reveal, if I chose, he would blush at his unguarded assertion. As to uncharitableness, I can say that I did not feel any; but on the contrary, I pity those honest and kind-hearted men among the planters, who are obliged to carry on a system, which they themselves deprecate. I know several indigo-planters, who are earnestly desiring the system could be changed, but at present they do not know how to effect it, without their concerns becoming unprofitable speculations.

3. Under these circumstances, it is a vain attempt of Mr. Forbes to justify a system, which all Civilians know to be oppressive. If he does not know the real position of the ráyats in Nuddea, Jessore and Pubna, it merely proves that things may possibly be different in Dacca, of which I shall be right glad, and I most willingly avow my ignorance regarding that district.

4. Whether and how far Mr. Forbes and other planters be entitled to regard, "in many instances, the Missionary a hypocrite, one who makes a pretence to religion merely as a means of livelihood," I will not presume to tell; but this one thing I know, that there is not one Missionary of this description in the Nuddea district, and I do not think there is one planter in this district, who shares Mr. Forbes's opinion. I know but one of the Dacca Missionaries, Mr. Bion; and I should think that even Mr. Forbes will readily allow, that he is "a real true Missionary."

5. Mr. Forbes does not even attempt to disprove my charges regarding the bad example of many, (I say *many*, not *all*) planters, and indirectly admits them; but he artfully and most unfairly brings a counter-charge of self-adulation and hypocrisy against me and all my brethren. Whether this be a fair method of meeting an opponent, I leave to others to judge; but in my opinion his defence is a complete failure; for it neither justifies the bad example set to natives, nor does it establish logically, that the Missionaries are actuated by the spirit of the Pharisee. For, any unbiassed person will perceive, that my statement, "the natives find it difficult to comprehend, that the Missionary alone is actuated by higher and holier motives," bears no resemblance to the conduct of the Pharisee. I merely stated the difficulty of the Missionaries in persuading the natives, that the Christian religion ought to be received for its intrinsic value, and not for the temporal advantages it may possibly afford; and that the Missionaries do not "look upon a number of converts, just as a planter looks upon a number of maunds of indigo." Whether Mr. Forbes's charge applies to

the Dacca Missionaries I cannot tell; but I strongly doubt it, and am glad to say, it is not the case with us here.

6. Mr. Forbes is very liberal in the employment of abusive language; but this merely proves to the thoughtful reader, that his case is desperate, and can in no wise be defended by fair means. Whether the statements of the Missionaries be "slanders" or facts daily passing under their own eyes, we will leave to the Government Commission to decide; for after such publicity, the Government cannot any longer be silent without palpable negligence; and I am apprehensive, that the result will be the same as with the Madras Commission on the torture case.

7. I know on good authority, that in the Bhagulpore and other north-western districts, the cultivation of indigo is *voluntary;* the planter rents his ground annually from the ráyats, and cultivates and manufactures the crop at his own expense, and the ráyat has nothing to do with it, but receives the rent for his land. If this system prevailed in lower Bengal, not a single ráyat would object.

8. It would therefore be most laudable and honorable, if the Planters' Association would dispassionately and candidly discuss the position of the poor ráyat in lower Bengal, and propose such measures to Government, as would effect a complete change of the existing laws of land tenure and revenue. For the situation of the ráyat is really pitiable, and requires the consideration of Planters, Zamindárs and the Government. If the planters can effect such a change of their system, as will leave the cultivation of indigo optional with the rayat; if they can make arrangements with the latter, that he will most willingly sow indigo, they will deserve the praises and thanks of all Europe and India. The Bengális will really consider them their benefactors, and extol their names throughout all ages to come.

F. SCHURR.

Kapasdangah, March 18th, 1856.

REVIEW.

The Calcutta Review, No. 51.

Though it is not our usual practice to notice periodical publications, we deviate from our rule on this occasion for reasons that are sufficiently obvious. The Calcutta Review has for several years been an important member of our Indian periodical literature; it has now passed into the hands of a new proprietor and editor; contributors to its pages will henceforth be remunerated; the price of it has been raised from four to five rupees; the "getting up" of it has been greatly improved; and, indeed, little remains of the former review but the name. The first number under the new arrangement having appeared, we propose to offer a few remarks on the changes the Review itself has undergone, and on the number which now lies before us.

A change was needed in the general management of the Review. The former proprietor, we are bound to say, neglected the interests both of subscribers and contributors of articles. He treated his Review somewhat as improvident cultivators treat their land, and, in spite of energetic editorship, it greatly suffered. We allude more particularly to his continued unwillingness to offer any remuneration to contributors. His editors were by this means put in a false position; there was a large body of able writers, whose aid they could hardly venture to ask under such circumstances; and inferior papers they often used, chiefly, we imagine, because they had not the means of procuring better. To pay contributors, we affirm not only to be a matter of justice, but of sound policy. No publication can continue to prosper that depends on gratuitous literary labour; for a time it may succeed, but at length it must fail. If a Review cannot afford to pay for articles, it is a proof that it is not wanted; if it can afford to pay for them, writers who know it will never be satisfied, unless they share the profits with the editor and proprietor; besides, on the principle we are advocating, an editor can ask for articles, or reject them with a grace he cannot otherwise. Even the pecuniary inducement is not without its influence, and that influence is greater than most men will acknowledge. What proportion of the contributors to the periodical literature of England would continue to write, if payment were withdrawn? We are sorry, however, that whilst formerly contributors were sacrificed for the good of the proprietor, subscribers are now to undergo the

same fate for the good of contributors—by paying more for the Review than formerly. This kind of literary justice, we hope, will proceed no farther, for we have no wish to see the present proprietor sacrificed, either by the remuneration given to one party or the defection of the other. The change in price is not an improvement; nor is it acceptable to that portion of the public with which we are familiar. We are quite sure it will keep down the list of subscribers. We could not, when reading the first article of the current number, but quote its language against itself. "Cheap literature may be opposed both by politicians and economists; but the most extreme protectionists would hardly undertake, unless personally interested, to justify Bombay and Calcutta [booksellers'] prices, &c." The printing and the paper of the Review are both good; the latter is no unimportant item, not only as a matter of taste, but of actual durability, in a climate like this.

With respect to the articles in the present number, we need not say much. They are generally good, without any of them being brilliant. The first paper, on "Indian light literature" is one of the best written, and is certainly characterised by great judgment and discrimination. "Warren Hastings in Slippers" has no doubt attracted the attention of every one, whose eye ran over the list of articles. The title is, however, hardly expressive of the article. It is more about Halhed than Hastings. We are inclined to rate it neither so high nor so low as others have done. "The World's Highway" is on a subject deeply interesting to all who wish prosperity to our Indian Empire; the title nevertheless is a misnomer. "The Indian Army" is the best article of the whole; and is written by one who evidently knows what he is writing about.

We miss the brief notices found at the end of the former numbers of the Calcutta Review. The omission we hardly think to be an improvement, though aware of the difficulty of getting such notices well and faithfully done.

We heartily wish the present editor and proprietor success; and we are sure he will do his best to merit it.

Ina, and other Poems. By MARY E. LESLIE.—Calcutta, W. NEWMAN AND CO., 1856.

The increasing number of works that are now being written by those who have been born or have lived in India, and the increasing extent to which they manifest the same peculiarities and general characteristics, lead us to look upon Anglo-Indian literature as a class by itself, having certain individu-

alities that distinguish it from all others. The circumstances and pursuits of Indian life have given to it a tinge, which unmistakeably denotes specimens of it wherever they are met with. Putting scholarship and antiquarian lore out of the question, as to a certain extent affording rather the materials for, or contributions towards literature, than literature itself, we find that the greater part consists of what is technically termed *light*, as being the offspring chiefly of the imagination, and calling forth little more than the efforts of that faculty in its readers or critics. Of this light Anglo-Indian literature poetry forms by far the largest class, and it is an interesting subject to consider what there is in life in India, to produce this poetry in the peculiar forms in which it exists, and what obstacles there are to its development.

An Englishman comes to live in India, having all the gorgeous associations which a knowledge of its past history, and of the place that it has filled in all history and literature, gives to his receptive soul. The fact that he is in that glorious *Orient*, regarding which his imagination has speculated and pictured much that may be unreal,—that he looks upon and becomes part of scenes that had haunted him in his boyish dreams,—that he familiarly speaks of and handles objects that to him have ever been almost sacred, because comparatively unknown,—that he treads on ground where dynasties of old flourished in all their splendour, and whose ruins still excite the admiration of the stranger,—that he is in that land which from the days of Alexander till Wellesley had been the object of the desires of all the civilized world, but had long remained to them a sealed book:—this fact predisposes a soul which God may have already somewhat endowed with poetic power, to body it forth in song. Such feelings and opinions are, it is true, modified by actual contact with the details of Indian life and an actual knowledge of the real and the present. But this, instead of lessening the poetic power, only purifies and increases it. The moral degradation, so inconsistent with the possible glory, but adds new wings to its flight, and the soul that would have sung of the glories of the past alone, or lost itself amid the sentimentalism which Gour or Agra or Delhi create, takes a new view of India and the Indian future, and makes humanity its subject, and its civilisation and christianization the burden of its song.

But not merely do the external aspect and past history of the country on the one hand, or the moral degradation and possible future elevation of her millions on the other, excite the poetic soul to develope itself. The personal and private circumstances of Anglo-Indian life, the exile from home and

its civilised customs and associations; the first heart-rendings of home-leaving, when the past becomes only a goad to stimulate longing or regret; or the still more acute separations, when, after all, a home, and a happy one, has been made in some Indian dreariness,—these still more powerfully stir up the deepest springs of poetry, and have given to all our tolerable Anglo-Indian poetry that quiet gentle domestic tinge, which in Britain only a woman's heart possesses in fullest perfection, and which has given us among men such as Cowper, Crabbe, Rogers and Moir.

On the other hand, while these seem to quicken to literary life, there is surely much to depress. The discontentment arising from a fancied exile, or from a state of circumstances different from what they had been led to expect, or from heat, apathy, lethargy, sickness, family-trial, and debt, often takes the turn of stopping the well-springs of that emotion which arises from resignation, or from a war with them all in the strength of Him who Himself suffered for and with His people, or directs them into the channel of moody melancholy and bitter sarcasm. The soul, instead of being predisposed to literary exertion, droops, like all nature around it, and passively resigns itself to a lethargy which is as akin to the fatalism of the Pagan, as it is opposed to the courage and self-energy of the Christian. This is continued and increased by a want of all literary excitement. Here are no large libraries, here none of the quickening impetus derived from associations, lectures, societies, or (far more important than all) the converse with men of might, whose words are as goads. Instead of this the seniority system of the services, and the radical evils of Indian society disgust the intelligent man, and work out of him all but a love for rupees, which is most largely developed. The small number too of the Christian community lessens the chances of great writers; for in all nations arrived at a certain standard of culture; the ratio of book-producing to book-reading men is much the same. If then, in these circumstances, an Anglo-Indian writer arrives at even a second rate position, is it not a great matter? And should not criticism on his productions be regulated, to a certain extent at least, by that position which has so largely influenced them?

If in general criticism we are to proceed on the common system of marking off poets as first, second, or third rate, then what distinguishes a first-rate from a second, or third rate poet, is the *conception of a plan*, or framework, or plot. That all have more or less the *vis poetica* in them, experience teaches. In some it may manifest itself in mere moods of feeling, unexpressed and unuttered, such as one experiences in a

thunderstorm, a cathedral, or on the top of a vast hill. In others it is seen in improvised snatches of verse or song, in eloquence or oratory, even in quick and graceful motion. By cultivation and reading, such may be developed into a regular art; but it can never rise above mediocrity; it can never *conceive* a plan of poetic power, nor sustain uninterruptedly whole torrents of song, such as Homer spake to the gathering crowds in the streets of Smyrna or Athens, such as Milton dictated to his daughter in his blind old age. Such conception implies all that Horace has so well treated of in his "Ars Poetica,"—unity and harmony as distinguished from uniformity, a sustained and continuous flight, a high pitch, an instinctive abhorrence of the incongruous, a perfect and honest picture of the true, the beautiful and the good. It may be that, as Tennyson in his "In Memoriam," the poet in his own person tells his own tale of sorrow or joy, and produces the Lyric; or that he bodies all this forth in another, and gives us the Epic; or that transferring all to the world, he pictures life as it is, and gives us the Dramatic: but still in all is required this *conception.* Pope and Kirkewhite and Byron and Coleridge all wrote poems at a boyish age, but all were distinguished by an absence of this, even as their later works approach perfection, in so far as they have it.

It is when we apply this test to "Ina," that we find that Miss Mary E. Leslie fails to mark herself out as a first-rate poet. From the inherent modesty and beauty of the whole production, it is evident that she never dared to lay claim to this; but still it gives us a good standard whereby to judge of 'Ina' itself, the longest poem in the volume. It extends over nearly 200 pages, and, though we have read it twice, we cannot give to ourselves a satisfactory account of it as a whole. The plan of the poem does not seem to us either very clear or striking. We can point out passages of rare beauty and excellence, which our Laureate himself need not be ashamed to own, and we can tell in general the vaguely delineated object of the poem; but if you ask who Ina, or Ronald, the heroine and the hero, or the subordinate characters are, we cannot tell. We know that the whole poem is lyrical in its nature, and that *unconsciousness* is the second requisite of lyric poetry; but surely unity and clearness are the first. Even the "nameless lyrics" of Tennyson have a clear bright silver thread on which they hang; and angels had, in the vision of old, a ladder by which to ascend and descend. Many is the battle that we have fought for Tennyson, when he has been attacked on the score of obscurity and *unparseableness;* but even we, who can see beauty in a Greek chorus, must confess that the

plan and moral of "Ina" is obscure. Ever and anon, as we read, we feel entranced by the beauty and clear design of a passage, but soon it relapses into mediocrity, and despairingly we try again and fail. The Authoress, like a chained giant, makes glorious efforts to rise, and for a while succeeds, but soon is bound again and on the earth as before.

But, this apart, which only a few great master-spirits have reached, "Ina and other Poems" challenge attention. They are purely lyric, and less the offspring of a mere woman than one would imagine. It is not the little snatches of scholarship, the classical and historical allusions and quotations that we often meet with, that make us say so. It is the grand moral and manly spirit which runs through the whole, which we regret to say, in the practical part of it, is more directed to Europe and the present struggle, than to India with its many necessities. The general scope of this spirit is seen in the following verses, which more than any that we have seen strip Pantheism and Nature-religion of their fancied peculiar beauties, and deck Christianity with them:—

I thank Him daily for the wise, the brave,
The true, the loving and the beautiful,
With whom He glorifies and gladdens Life.
The earth is fair and rich with *lustrousness*:
The sweet reflection of God's holy smile
Yet lingers on blue sea, and rippling stream,
And lake surrounded by deep summer-green,
Aye shining with a wondrous loveliness.
Each full-blown flower seems as if wrought in Heaven,
In presence of the splendoured sanctities,
And the sweet budding of the trees in Spring
Might make glad flushes light a seraph's cheek;
But richer, rarer than each glorious thing
Which glows and glitters on this rounded earth,
Is man's great, deathless soul. Therefore the heart
Exulteth more at meeting of an heir
Of immortality, than at the sight
Of earth's most fair and beauty-lighted scenes,—
Fields flushed with roses on a summer's morn,—
White lilies floating on a dark, deep pool,—
A herd of red deer in a forest's gloom,—
Long western shadows in a wooded park,—
Stars shining near a mountain's white-snowed peak,—
Palm-shaded islands in a sapphire sea,—
Pure springs encircled with green, mossy stones,—
And vallies among mountains rainbow-arched.

The war-spirit is strongly and healthfully spoken of, as in the following lines:—

Yes, I have thought of all. O war is sad,
And mournful is the death-field's dark expanse;
But slavery is sadder; mournfuller
The country peopled with soul-deadened slaves.
Dead warriors lie upon the battle-field,
But Glory walks among them, laying wreaths
Of fair immortelles on each sword-decked pall,
And when their names are uttered, beating hearts
Confess with pride the splendour of their lives.
Was it not better that the sun beheld
Thermopylæ, knee deep in human blood,
And Marathon, with thousands cold and dead
Upon its sea-washed, even, grassy shore,
And Salamis, with its high-running waves
Laden with wrecks and bodies of the slain,
Than that it should have looked upon a land
With slave-feet treading on its glorious hills,
And wandering through its pillared, marble fanes?
War is to Earth but as an Indian storm,
Which bends all night the branches of the trees,
And, haply, ruins some young, flowering plants,
But, when its strength is over, makes to spring
Myriads of crocuses in garden-beds,
Shaming in whiteness newly drifted snow:
For after each war-blast sweeps through the earth,
Reddening it with its showers of crimson rain,
Ploughing it up with its hard, iron hail,
And making its old rocks and hills resound
With fearful thunder-peals of deadly power,
Preceded by red forked lightning-gleams,
There blossom 'mid the ranks of living men
Glad, sunny spirits, Bards of clear voiced song,
Statesmen, Philosophers, ay, Men of Peace,
Apostles of Religion, who go forth
Holding aloft the Heaven-lamp, that its light
May with deep brilliance radiate earth homes,
And fill with spirit-beauty closing eyes.

The view taken of woman's sphere and duties is just. Would that Miss Leslie had applied it to India, and stirred up the souls of some of our slumberers practically to carry it out. In reality it is carried out in the end of the poem; for Ronald and Ina are married: but this seems not exactly to be the issue contemplated in its more didactic parts, though in thus concluding in what are perhaps the most *mediocre* lines in the volume, she is true to her social and womanly instincts. As Love is the passion on which all young poets break their first lance, so it is most difficult for great poets worthily to describe. Even Shakespeare himself shews progress in this. In his

"Romeo and Juliet" we have youthful love; in his "Othello" married love; and in his "King Lear" family love, the highest of all: and the last, with the exception of Hamlet, is perhaps the finest of his plays.

Like all young poets who have written within the last forty years, Miss Leslie is not only essentially lyric and subjective, but is distinguished by a few of those epithet-peculiarities which so notoriously mark out our modern school of poets. Miss Leslie has read Tennyson, Bailey, Longfellow and Smith, and has made them too much a part of herself to forget them in her own productions. She has all the convulsive, start-like power of lyric poets. Like the sudden break of organ-music on a half-awaked spirit, or the revivification of Brahma in Hindu legend, when he wills to create; the lyric poet sometimes steals on the senses of the reader, or all at once startles him. Hence it is, that adverbs are despised and adjectives used, that the very shortest forms of expression are employed, that the plastic power, so much used and with such effect in the German, is continually introduced. This is seen in the very first part of "Ina" which we are disposed to regard as one of the finest in the poem:—

> There is a slumb'rous silentness around:
> A lonely sparrow twitters out some notes,
> Then ceases suddenly; the flowers hang down
> Their many-coloured petals droopingly
> In the fierce sunlight; and the heated air
> Stands motionless e'en as a calm-struck sea.
> My soul stands stiller yet. No pointed waves
> In blinding sparkles flash along its plain,
> Making it one wide field of liquid light.
> One night God lifted up His silent hand
> Above a stormy, wildly running sea,
> And in a moment charmed it into ice;
> And men, with eyes filled with a deep, strong joy,
> Behold the glory of the Mer de Glace.
> Death! if thy finger touched me in this hour,
> A colourless expanse of dreariness
> Should my life lie before immortal eyes.

All lyric poetry is full of parallelism. Especially is this seen in that of the Hebrews, as if the soul resolved to brood over its sorrows or recapitulate its joys, child-like, again and again in the very fulness of its emotions. This is well seen in the following passage, which is also a specimen of the songs sometimes introduced. It is the last that we shall quote, from what might be well termed a series of fine passages, rather than a poem.

She paced her father's lordly hall,
She saw the moonlight radiance fall
Upon the marbled floor,
Upon the sculptures white and rare,
Which lined the wide and lofty stair,
On pictured forms with golden hair;—
It lighted not a face so fair
As her's, sweet Leonore!

Against the castle's rampart bound
The sea-wave beat with hollow sound,
And melancholy boom;
The night was in its brightest noon;
A cloud came o'er the rounded moon,
A thin, frail, trailing cloud, and soon,
As minor-change wrought in a tune,
So changed that lofty room.

The Lady started from her maze,
And through the vast hall's mournful haze
Passed to the terrace lone;
She watched the dashing of the sea,
The rolling of the waters free;
"When will my father come?" said she,
"This castle home is dark to me,
The waves cease not their moan."

She turned; fond arms were round her flung,
A sword fell on the stone, and rung
Far o'er the starlit main;
And in the dim and misty light,
Returned from fields of crimson fight,
A warrior stood in armour dight,
In plated armour polished bright,
The Lord of Alderstane.

With one long, silent gaze of love,
The father bent his child above,
Then gently soothing said:—
"My bird has pined in loneliness,
My flower has dimmed her loveliness,
Longing for kiss and fond caress,
And smoothing down of each soft tress:
Her trial-hours have sped."

The cloud passed off the full moon's face,
The star light to her glance gave place,
The Lady smiled a smile,
Bright as the gleaming of a day,—
A day of sunshine and of May,—
After a night of storm and spray,
Of wandering o'er an unknown way,
And many a weary mile.

Of the "other poems" "Tintoretto and his Daughter" seems the finest. On the whole, were we to judge from detached passages, the work, if it has a definite object at all, strives to determine and illustrate the sphere of woman, viewed in the light of the necessities of a degraded world, and the strength of a heaven-revealed Christianity. The work does Miss Leslie much credit, and is full of promise for the future. Of books of poetry she seems to have read too much: of her own individual soul and the world without her she knows too little: with India, its necessities, its present and future, she has not enough of warm sympathy. Years will effect a cure, and enable her, we trust, through God, to give to the world something that will make it both wiser and better. It is the best book of poetry written by an Anglo-Indian, which we have seen. Next to it may come "Ex Eremo," by H. G. Keene.

BRIEF NOTICES OF RECENT PUBLICATIONS.

দৃষ্টান্তরত্ন, or, *A Collection of Emblematic Scripture Texts, compiled by the Rev. J. Long.*—Satyárnab Press.

This little book contains a text for every day in the year, but it has this peculiarity that every text exhibits some simile, or emblem, or figurative expression. Such a collection is peculiarly adapted to the taste of Bengáli readers, and calculated to give them a favourable impression of the poetical merits of the Bible.

It would be desirable, in a second edition, to add here and there a note, explaining the figurative language; for its force will not, in all cases, be readily understood without such aid.

Anecdotes on Social Life, in Bengáli.—Calcutta Christian Tract and Book Society.

This volume contains a selection from a similar volume, in English, published by the Religious Tract Society. Many of the anecdotes are not so well adapted to this country as could be wished, but the editor has inserted numerous explanatory notices which, it is hoped, will remedy the defect to some extent.

The Life of Luther, in Bengáli.—Calcutta Christian Tract and Book Society.

This book is substantially a translation, made by the Rev. B. Geidt, of Burdwan, of one of the Religious Tract Society's monthly volumes, with some omissions, and various interpolations, intended to make the subject more intelligible to Bengáli readers. In order to fill up a few blank pages, the Editor has added a brief supplementary chapter, containing a notice of the Council of Trent, and of the spread of the reformation in other parts of Europe besides Germany. He has also prefixed an introduction, giving a sketch of the rise and constitution of the German Empire, and a concise view of the growth and the peculiarities of Popery,—two subjects, of which it is necessary to know something, in order to understand the life of Luther.

The English original is not sufficiently graphic for Bengáli readers, and it has been found impossible to remedy this radical defect in the translation. But notwithstanding this serious drawback, it is hoped that an account of the life of the great Saxon reformer will prove a very useful addition to our Native Christian Library.

Missionary and Religious Intelligence.

1.—The London "Christian Medical Association."

Extracted from a letter of a Medical Student in London.

All our professors are men of very great talent, and some of them I am happy to say are pious; several of them are members of the Committee of an Association which has lately been formed in London, called the Christian Medical Association, which held its first meeting on the tenth of November, 1854, with C. J. B. Williams, Esq., M. D., F. R. S. in the Chair. I am sorry that I cannot now send you a copy of the opening address which was then delivered by professor Grainger, I shall endeavour however to do so soon, perhaps by the next mail, as I am sure you will be very much interested in it. The great object which the Association has in view, is the inculcation and extension of spiritual religion amongst Medical Students, by means of a society in which teachers and other members of the profession should take an active part, by conducting its affairs, and promoting its objects. The address goes on to state that it was felt essential that a distinct recognition of the saving truths of the Gospel should be made the basis of all the proceedings of the society, and actuated by this sentiment, it was proposed that the admission to membership should be dependent on the reception and, under the divine assistance, the personal application of the following truths.

1*st.*—The divine inspiration, authority and sufficiency of the Holy Scriptures.

2*nd.*—The unity of the Godhead, and the Trinity of persons therein.

3rd.—The utter depravity of human nature, in consequence of the fall.

4th.—The incarnation of the Son of God, and his work of atonement for sinners.

5th.—The justification of the sinner by faith alone,

6th.—The work of the Holy Spirit in the conversion and sanctification of the sinner. It states also that the operations of the society may hereafter receive a greater development, but that it has been decided for the present, that they should consist chiefly of the formation of local meetings in the vicinity of the several medical schools, for the study of the Holy Scriptures and prayer. You will be glad to hear that several very eminent medical men and surgeons in London and the provinces have joined this society. I have been present at one of the meetings held at the house of Dr. S. O. Hatershon, one of the secretaries, and expect soon to be admitted as a member. I am very happy to state that the great bulk of the medical students attending Hospital are a very different class of men to those who in former days used to attend medical schools.

2.—APPEAL IN BEHALF OF THE HOME AND SCHOOL FOR THE SONS AND ORPHANS OF MISSIONARIES,

Nos. 1 and 2, Mornington Crescent, Hampstead Road, London.

Treasurer.

THOMAS SPALDING, ESQ. *Kentish Town.*

Secretaries.

Rev. ARTHUR TIDMAN, D. D. *London Mission House, Bloomfield St.*

Rev. FRED. TRESTRAIL, *Baptist Mission House, Moorgate St.*

[It is with great pleasure that we give insertion to the following appeal in behalf of an Institution, in which an object of great importance is prosecuted in a manner which is highly approved of by all who have had an opportunity of visiting the School. We trust that the appeal will not be in vain.—EDS. *C. C. O.*]

To the friends of Missions in India, an Appeal is now made on behalf of the above Institution, which, at a very reduced charge (viz. £ 15 per annum) provides a good education and a Home for the Sons of Missionaries.

The School was commenced at Walthamstow in 1837, but the Committee being unable to retain the building, were obliged to draft off the boys into private schools, till, in 1851, it was re-commenced in one of the houses now occupied. At first, the number of pupils was only ten, but it rapidly increased, and the adjoining house was taken. This also was very quickly filled, and the Committee were compelled to refuse all farther applications, till they could obtain larger premises. These, they have been for some time anxiously seeking, and have at length met with a very eligible site for a house at Blackheath. When the last accounts were received, the arrangement for it was all but concluded, so that it is probable the building is now commenced.

The Committee, some time ago, invested £500 as the commencement of a Building Fund, and have since obtained additional sums; but as from three to four thousand pounds will be required, a large sum is still wanting. As they are anxious to enter the new Home free from debt, they earnestly invite the assistance of all, who are interested in missions. It has been thought by the members of the Committee that the friends of missions in India would gladly render their aid. "Freely ye have received, freely give."

Could our friends in India see the happy healthy countenances of the children, and also witness the excellent mental, moral and religious training they receive in this Institution, they would, for the sake of those to whose self-denying efforts and sacrifices this country is so deeply indebted, give it their warmest support and encouragemeat. One of the lads educated in the school has been appointed Secretary to the Consul at the Cape of Good Hope, two are members of their father's church in New Zealand, and another has joined his father at the Cape in the hope of becoming a Missionary; and several others give pleasing indications of piety.

Contributions will be thankfully received by Mrs. UNDERHILL, at the Rev. C. B. LEWIS's, *South Intally;* by Rev. Dr. BOAZ, *Durrumtollah;* the Rev. A. F. LACROIX, *Upper Circular Road;* Rev. J. THOMAS, *Baptist Mission Press, Circular Road;* the Rev. A. LESLIE, *Circular Road,* and all the London and Baptist Missionaries in the Upper Provinces.

3.—DR. LIVINGSTONE'S JOURNEY ACROSS THE AFRICAN CONTINENT.

A letter has been addressed from Cassange, west coast of Africa (Jan. 29, 1855), by Dr. Livingstone to Mr. Maclear, Astronomer Royal:—"I am now (he says) on my way back to the Zambese, and thence I hope to descend to Quilimane, on the east coast. It is rather a difficult task, for I have none but Zambesians with me; and I suspect they will not be very willing to go so far from home, and return again without my company. The Portuguese gave me two Empaccaseiros, a sort of freemasons—a pretty powerful body in the country. They are faithful, brave, and good shots. We got on very well for some time; but, at last, without saying anything to any one, they took leave by night; and I must do the best I can alone. I intend going a little further east now than when coming here, in order to avoid some tribes in our vicinity,—then turn south, about long. 22 deg. We have had a great deal of sickness in Angola. Intermittent fever perpetually. Last night I had three hours of teeth-chattering and breathing as hard as if running up a hill. It enlarges the spleens of all the Portuguese, and often ends fatally. The country is, however, most splendid. I never saw such luxuriant vegetation before. Everything grows, if they only put it into the ground; but the inhabitants, having been seduced by the gains of the Slave trade, have paid small attention to the resources of their country. Coffee was introduced by the Jesuits; and, finding a congenial soil and climate, has propagated itself over the whole country. I saw it a short time ago at Tala Mongono, nearly 300 miles inland, and fine plantations of it are daily discovered in the dense forests which line the sides of the mountains. It is the finest coffee in the world, being descended from the celebrated Mocha. It affords an excellent means of turning to honest industry from Slave-trading; for all that is necessary is to cut down the brushwood, and leave the large trees to afford shade, and then the person possesses a lucrative estate. Many South American fruit-trees, also introduced by the Jesuits, grow luxuriously. Pineapples planted in rows on each side of the road, for miles together. I visited several of the 'extinct convents,' or, as we should say, deserted Missionary stations. Several of the churches would require but little to put them in repair. Their neat gardens stand as they left them. Their dormitories too, and big chests, in which, I suppose, the brethren stored their grub; but there are no books, nor inscriptions on their graves. They were sometimes troublesome to the powers that be; nearly as bad, perhaps, as the London Missionaries! But I have not much information about them. I picked up good chiefly; not being much desirous for scandal, which may be got gratis nearer home. They have left a good impression of their devotedness, and very many can now read and write

in consequence. In the district of Ambaca it is considered a disgrace for any one to be ignorant of letters, and it is not unusual for blacks to be seen in the evenings with a fire stick in one hand and a pen in the other, writing in a beautiful hand a Petition or other document to a commandant. If their labours were so permanent, surely the efforts of Protestants of all denominations who try to leave behind them the Word of Life, will be no less abiding. I was amused at one place, when looking at the ruins of a convent of black Benedictines, for some unaccountable jerk in the association of ideas made me immediately fancy one of the Hottentot Benedictines up there at the Devil's Kop, with a lot of spy-glasses, peering at your establishment. Do you remember a few beans I gave to Mrs. Maclear. I hope they grew; for that is the identical seed which yields the sweet oil of commerce. The people pound it, then throw it into boiling water. The oil is skimmed off the top; and I met hundreds of people conveying large jars of it to the coast for sale. When the oil is boiled with water three times,—*i. e.*, the water being changed thus often,—it is used as salad oil; and the bean itself toasted is delicious, being put on the tables of men-of-war as part of the dessert. Here it is named the Fingola, or Mendobi bean. I hope, by God's help, to reach the east coast about the end of this year. I did not get a single letter from any of my friends while in Angola; hence I am quite ignorant of my family and every private friend.

4.—Religious Mission to the Holy Land.

The Rev. Thomas Wright, of the Free Church, left Swinton on Wednesday for London, there to join Dr. Bonar, of Kelso, from whence they proceed through France for Marseilles, and then go on to Alexandria in Egypt. There they are to join a party of gentlemen from Scotland, who have been travelling in Egypt for some time. The party is then to proceed through the Desert to Mount Sinai, then they are intending to traverse the land of Idumea, visiting the ruins of Petra and other places of interest in that land. Thence they visit Jerusalem and other places of note in Palestine. The principal object of the mission is to examine the Written Valley in the Wilderness, as it is called, near to Mount Jabul, as it is well known that the whole face of this mountain at its base is covered with written characters, generally supposed to have been done by the children of Israel during their sojourn in the wilderness. As these have never been deciphered, Mr. Wright takes out with him ample apparatus to copy them all off, and bring home with him. If this can be done, and they can be read, they will no doubt throw a great deal of light on Bible knowledge. Mr. Wright will likewise take copies of other spots of interest, which will perhaps tend to illustrate them more to the public mind. The party is large, consisting of upwards of twenty-two persons. They are to get an escort to accompany them, besides guides, which will swell their number pretty largely.—*Edinburgh Witness.*

5.—Four Missionary Teachers Devoured by Cannibals.

The Missionary ship John Williams has recently completed a voyage among the New Hebrides and other westerly groups. The journal of the voyage says:—"On reaching the island of Fate, the distressing news was brought on board, that some of the teachers, with their wives, left there on the last voyage, had been barbarously murdered. Only 19 days after they were landed, under the most cheering circumstances, the two Raratongan teachers and their wives were murdered to furnish materials for a horrible cannibal banquet. The real reason for this sudden act of cruelty could not be learned."—*New York Observer.*

THE

CALCUTTA

CHRISTIAN OBSERVER.

NEW SERIES, VOL. XVII. No. 197.—OLD SERIES, VOL. XXV. No. 288.

MAY, 1856.

I.—*Address forwarded to Lord* DALHOUSIE *by the Calcutta Missionary Conference,—and his Lordship's Reply.*

At the December meeting of the Calcutta Missionary Conference, it was resolved to present an Address to the Marquis of Dalhousie, either by a Deputation or otherwise, as might be most agreeable to his Lordship. The impression then prevailing that he was about to proceed to Cawnpore; the impending departure for Europe of some of the Calcutta Missionaries, and the contemplated absence of many others on itinerating tours during the cold season, proved to be somewhat unfavourable circumstances, and rendered it impracticable to follow the usual course of inviting all Missionaries to subscribe. At the next meeting, held in February, the Conference adopted an Address, which was forwarded to his Lordship a few days later, and to which he sent an autograph reply, when on the eve of quitting the shores of India.

Both these Documents are now inserted in the *Observer* by order of the Calcutta Missionary Conference.

ADDRESS FORWARDED TO LORD DALHOUSIE.

To the Most Noble JAMES ANDREW, *Marquis of* DALHOUSIE, K. T. *and* K. C. B., *Governor-General of India.*

MY LORD,

In the prospect of your Lordship's departure from India the members of the Calcutta Missionary Conference feel desirous of giving expression to the sentiments which they entertain towards your Lordship.

In common with our fellow-subjects, we have watched with intense interest the many important events and measures which have marked your Lordship's administration. In the large territorial additions that have been made to the British Indian empire, we recognise, with gratitude to God, the development of his merciful designs towards the people of this country. Whilst we contemplate them in that light, chiefly

on account of the facilities, which they afford, of diffusing more extensively the gospel of our Lord and Saviour Jesus Christ, we also rejoice in them on account of the temporal blessings of good government, which through your Lordship's wisdom, benevolence and energy, have been conferred upon the newly acquired provinces.

We further desire to record particularly our sincere and heartfelt gratitude for that Act, passed under your Lordship's auspices, by which it was declared that so much of any law or usage, then in force, as inflicted on any person forfeiture of rights or property, or might be held in any way to impair or affect any right of inheritance, by reason of his or her renouncing, or having been excluded from the communion of any religion, or being deprived of caste, should cease to be enforced as law.

We have witnessed with deep interest and unfeigned admiration, the wisdom and energy displayed by your Lordship in designing and carrying out those great measures of public utility, the lustre of which will render your Lordship's administration a bright era in the history of India. In the introduction of railways, of the electric telegraph, and of a uniform system of cheap postage, we believe that we may discern the commencement of a mental, social, and national revolution which promises to be not less beneficial than extensive and durable.

We take the liberty of acknowledging with heartfelt gratitude, the successful efforts for the suppression of female infanticide, and the great interest in Native Female education, which have marked your Lordship's administration. At the same time we desire respectfully to express a hope that as your Lordship has, for some years past, been the most munificent contributor to Native Female education, so your Lordship may hereafter also continue to be the active friend and benefactor of woman in India. We feel persuaded that your Lordship can never cease to be interested in the welfare of this country; and who that wishes to see the sons of India become great and good, can fail to wish that their mothers should be enlightened and free?

The same conviction that even after returning to England, and commencing afresh to take an active part in the labours of the Imperial Legislature, your Lordship will always endeavour to promote the welfare of India, encourages us to give expression to the wish that your Lordship's special attention might be directed to the lamentable condition of the peasantry of Bengal, to the causes of that condition, and to the best means of ameliorating it. We take the liberty of alluding to

this subject, not merely because we know both from our own experience and from the testimony of other Missionaries, that the present working of the zemindári system is one of the most powerful obstacles to the spread of Christianity in this country; but also because we are convinced that it is a great and growing evil, particularly when considered in connection with the general character both of zemindárs and rayats. It encourages the concealment, and consequently the commission of crime. It impedes the administration of justice; and whilst it emboldens the rich to set the law at defiance, it leads the poor to despair of obtaining redress even against the greatest wrongs that may be inflicted upon them. We have reason to believe that a spirit of sullen discontent prevails even now among the rural population, from an impression that Government is indifferent to their sufferings. The zemindári system may be convenient as a fiscal measure; but on the other hand the experience of sixty years proves that it tends to demoralize and pauperize the peasantry, and to reduce this fair and fertile land to a condition similar to that under which Ireland suffered so grievously and so long. We do not presume to offer any practical suggestion to a statesman like your Lordship. We are aware that the subject is as perplexing as it is distressing; but we are not without a hope that your Lordship's sagacity and experience may succeed in devising a remedy even for this all but hopeless evil. We only venture to make the additional remark that the representations of zemindárs and indigo-planters, however correct an exposition they may be of their own interests and wishes, cannot be expected to be otherwise than one-sided, and therefore do not fairly and fully set forth the wrongs and wants of the peasantry.

Whilst we regret the loss which India will sustain in your Lordship's return to England, we at the same time indulge the hope that it may prove a great gain to the United Kingdom. And we earnestly pray that Almighty God may graciously direct your Lordship's future course, so that like the past it may be a career of distinguished and extensive usefulness.

We have the honour to be,
My Lord,
Your Lordship's most obedient humble servants.

In the name of the members of the Calcutta Missionary Conference,

J. Wenger, *Chairman.*
D. Ewart, *Secretary.*

Calcutta, February 8th, 1856.

LORD DALHOUSIE'S REPLY.

On Board the Feroz, March 7th, 1856.

SIR,

I postponed my answer to the Address which you signed on behalf of the Calcutta Missionary Conference, until I should make reply to other addresses with which I have been honoured on my approaching departure from this country. The unavoidable hurry of the last few days has prevented my despatching the answer until now.

I beg permission at the outset to thank you for the consideration which the members of the Conference were so good as to shew me, in leaving to me the option of receiving their address by the hands of a deputation, or through the medium of a letter, as might be most convenient to myself. The indulgence was most acceptable to me at a time when I was suffering and weak; and I am desirous of assuring you, that I have been grateful for it.

I request you to take a fitting opportunity of assuring the Conference that I have felt sensibly the compliment which has been offered to me by that assembly.

Standing apart from the influences of secular politics—calm spectators of the course of events—and unbiassed judges of the acts and motives of those who are set in high places and sustain the responsibility of rule, the members of your profession are able to bear a testimony distinct in many respects from that which may be given by other bodies in the community.

It is, therefore, most gratifying and encouraging to me to learn from yourselves, through the honourable channel of a public address, that my conduct during my rule among you has earned your approbation, and drawn forth an expression of your good wishes for me.

Wherever I have gone in India, I have found your Missionary brethren giving devoted and faithful labours to the service of their Heavenly Master: and I pray that their labours may produce abundant fruit in due season.

I have the honour to remain,

Sir,

Your obedient faithful servant,

DALHOUSIE.

Rev. J. WENGER,

Chairman of the Calcutta Missionary Conference.

II.—*The Government of India and the Temple of Juggernauth at Puri.*

The following official letter, addressed to the Rev. D. Ewart, having been laid before the Calcutta Missionary Conference at its monthly meeting, on the 8th of April, is printed by direction of the Conference.

No. 398.

From CECIL BEADON, *Esq. Secretary to the Government of India,*
To the Reverend D. EWART.

Home Department. *Dated the 28th February,* 1856.

SIR,—With reference to the letter which you addressed to the Secretary to the Government of India in this Department on the 12th August, 1852, enclosing a Memorial* from certain Missionaries and Ministers regarding the Temple of Juggernauth, I am directed to inform you that the Most Noble the Governor-General in Council, after a careful comparison of the reports of Messrs. Græme and Webb, furnished respectively in 1805 and 1807, and of the accounts appended thereto, is satisfied that there is no ground for questioning the general correctness of the former, or for reducing the sum of Rs. 23,321, now paid to the Superintendent. That sum, as you are aware, is not in the nature of a donation, but is simply compensation for Kunjahs and Sayer duties resumed, as ascertained and finally settled in 1845.

2. Of this sum, however, Rs. 6,804 a year is appropriated by the local authorities to the maintenance of an adequate police force, to keep the peace in the temple and its precincts, and to prevent the loss of life which too frequently occurs there, especially at the time of the festival; and in lieu of the remainder, the local Government has been directed, if possible, to purchase lands yielding an annual net profit of Rs. 16,517, and to make them over to the Rajah of Khoorda, as Superintendent of the temple, to be held in trust for the temple by him and his successors, so long as they continue to hold the office of Superintendent.

3. By this means the annual payment, heretofore made by way of compensation, and which, though in reality forming no actual connexion between the Government and the temple, may have had that appearance to persons not thoroughly acquainted with the facts, will entirely cease.

I have the honour to be, Sir,
Your most obedient servant,
CECIL BEADON,
Secretary to the Government of India.

Council Chamber, the 28th February, 1856.

* Printed in the C. C. Observer for Sept. 1852.—EDS. *C. C. O.*

III.—*Farewell Address of the Rev. Dr. Duff, on the eve of leaving Scotland.*

In the early part of October a meeting of the presbytery of Edinburgh was held in the Free High Church, for the purpose of commending the Rev. Dr. Duff, the Rev. James Mitchell, and the Rev. John Braidwood, who were about to return to their spheres of labour at Calcutta, Poonah, and Madras, and the cause of Missions in India, to the guidance and blessing of God. After the opening devotional exercises, Dr. Tweedie, who presided on the interesting occasion briefly stated the object for which they had met, and called upon Dr. Candlish to engage in prayer. Dr. Duff, who on rising was labouring under deep emotion, said:—

It has often been my lot in many lands to address meetings in peculiar and even under agitating circumstances; but I know not whether I have ever risen to address any meeting under circumstances to my own mind more peculiar or even agitating than the present. It has been long a matter of hesitation with me, whether I ought to make the attempt at all. In making such an attempt there is, even as yet, the threat of a tremendous penalty hanging over me, somewhat like that of the naked sword which was suspended by a single thread over the head of the Sicilian monarch of old. No wonder, then, that there was hesitation. But, dear friends and brethren, I feel intensely that life is very short, very uncertain. I feel in a way I never did before, that we are continually in contact with an awful inconceivable eternity; and this morning, therefore, I felt impelled, if the Lord spared me, to attempt at least something in a few parting words. I am thankful to God, at the outset, that I have been so far anticipated in a way so plain, pointed and solemn, by the revered friend who preceded me in prayer. There were allusions in that prayer, on the score of our manifold sins, failings, and shortcomings which went direct to the heart. It has been an intense and a growing conviction in the minds of some of us, that there is not at this moment one single Church in Christendom, as a whole, in any way adequately alive to the reality, the true nature, and transcendant grandeur of God's greatest work on earth,—even that of the evangelization of the world. We cannot except in this even the Free Church of Scotland. Would to God, I had been enabled to return to the field of Missions more cheered and more encouraged than I can now well do; but at the same time, it were ingratitude not to bless God for what I have seen. In saying this, I do not look to what our Church is with reference to other Churches, as, in my opinion, the standard of what ought to be, as authoritatively revealed in God's Word is that by which we should measure all our doings. Now, there is one idea which we have been endeavouring almost in vain to impress upon the minds of most people in this country,—though there are some minds to which it is not new,—and it is this, that a real mission to the heathen is, from its very nature, a *militant aggressive expedition*, so to speak, *into an enemy's territory*. The whole world, as we pro-

fess to believe, is lying in wickedness. It has been rebelliously usurped and occupied by Satan as his special domain; and one grand object of the Son of God, in coming into the world, was to expel the usurper, and rescue the captives from his cruel grasp. The Redeemer has now ascended to the right hand of Majesty on high, but he has committed to those who profess to be his followers the grand and glorious work of carrying on his mighty design of this world's conquest, even until it be consummated. By every figure and emblem which even inspiration could select, we know that Christianity is meant to be aggressively outspreading until it has filled the globe. It is compared to a fountain opened in the house of David and the city of Jerusalem, which is to send forth its waters till its waves have rolled over and fertilized every land; or to a tree, which is to grow and send forth its roots till the branches have overshadowed the nations. Now, then, the law of the kingdom is that of *growth* and *progress;* and what we maintain is, that whether it be in the soul of an individual man, or in the body of a collective Church, if we try to arrest its growth and outspreading, or in other words, if we try to keep the good we have acquired to ourselves, we will find that if there be truth in the Bible, and faithfulness in the God of heaven, that Church and that individual will begin to droop, and wither, and decay; and finally lose what has been attained to, for they are then manifestly fighting against an eternal law of God.

What then, is a mission, as I have already asked? It is an aggressive expedition into an enemy's territory: and here I may ask, Are not the children of this world wiser in their generation than the children of light? This country is at this moment at war with a mighty empire. Suppose you were to send forth your forces to occupy some small point of the territory of the enemy, is the work done when that portion of the territory is occupied at the outskirts? No; we hear that it is but begun. If you were to stand still there, what would be the use of going to war at all? Or, are you now to push forward a little, and then, from want of timely or sufficient supplies, to be driven back to the narrow point you previously occupied; and to proceed year after year in this manner, fluctuating backwards and forwards? You would never thus succeed in striking terror into the enemy, or in gaining the object originally proposed. Or, are you, from negligence or cowardice, to recede from the position already gained? Then you may be covered with irretrievable confusion and disgrace. The world knows this, and is wiser in its generation. It knows that if we are in earnest in maintaining such a warfare, we must act with increasing energy, and push forwards from one stronghold to another into the very heart of the enemy's territory; and feeling that the cause of righteousness, as well as the national glory and honour are at stake, it is resolved that it shall be upheld, cost what it may. The money of the nation is counted but as the small dust of the balance, and its blood, as well as its treasure, is made to flow forth like water. Those who profess to be the followers and friends of the blessed Jesus too often, however, act a part the converse of the world's in seeking to advance its de-

sign and promote its policy. Friends and brethren, we must charge almost all the Churches of Christendom with guilt under this head; and we must this day ask our own Church, What have you been doing for your missionaries sent into the realms of heathendom? You have sent forth a small force. They have succeeded in occupying a few small points on the outskirts of the enemy's territory; and there they are trying not only to maintain themselves, but to push forward aggressively into the surrounding domains of the great foe. In order to this they have been crying for help, help; and where is the adequate help to be found? For want of such timely and adequate help they work on, and labour themselves into the grave; and then people begin to think about doing something by way of help, when the veterans have prematurely fallen unsupported in the high places of the field.

Are you then, in accordance with the Divine law, to advance and make progress, or are you to stand idly still on the enemy's frontier? If you are not prepared to move forward, at whatever cost or peril, in the name of decency or consistency withdraw your petty paltry forces altogether, abandon the field, give up the work, and no longer insult your Maker with the semblance and mockery of an aggressive warfare. Better, far better, because far more honest, to repudiate the obligation of the Divine command, and withdraw altogether, than go on at this stationary, or oscillating, or retrogressive rate. Ah, friends and brethren, it is to be feared that you have hitherto been acting to a great extent, as we hear it said of certain movements that took place the other day. Some mighty entrenchment is to be captured. A force is sent forward as a forlorn hope. They fearlessly mount the breach, and take possession of the ramparts. They could hold these, if they were only properly supported by those who ought to send forth the supports. But they are not properly supported. For a time, with desperate heroism, they maintain their ground, until the most of them, by an unequal and overwhelming force, are laid low with the dust. Now, this has been the way in which the Churches in general have been doing with their small aggressive band—the heralds of the Cross—in foreign realms. Hitherto, they have been sent forth, not as a mighty army—God knows that they have been on the contrary a mere handful—a forlorn hope—to contend with potent foes, or hurled against the towers and ramparts of heathenism. And when they looked and appealed for support, none, none that is adequate, has been forthcoming. They, however, with dauntless and unconquerable spirit, continue to toil and war at their posts, until struck down by exhaustion or overbearing force. How long is this sad state of things to last? How long will the patient, long-suffering God bear with the Churches that are shamefully acting so? From the very nature of the case an aggressive war is an increasingly expensive war, and must continue to be so until the end be at least approximately gained. Have you not found it so in the contest in which the nation is now engaged? When the first point is gained, you must advance to another and another, and the necessity for more men and more means is proportionally

augmenting. It must indeed entail an enlarging expenditure until sufficient territory has been conquered to supply internally the means and the resources of support. And so is it precisely with missions to the heathen. When the first point is gained, we must advance to another and another; and this implies the necessity of more men and more means. The very success of your missions is a reason for renewed and increasing demands. Are these not to be responded to? If not, you have already heard what the result will be. But is there not, it may be asked, a limit to these constantly swelling demands? There is. What is it, then, you will next ask? It is that we go on by means of your continually increasing support, conquering and still conquering, until, by the blessing of God upon the work, there shall be a sufficient extent of territory gained from the enemy which may itself supply the needful resources in men and means; and begin to be self-maintaining and self-propagating too. And when once this point of indigenous self-support has been reached in a mission, then your hands will be liberated, and you may carry your appliances of warfare elsewhere. But I insist that, till this point be reached, you must make up your minds to the fact, that the very success of your Missions must for a time entail increasing expense. This fact you must be prepared wisely to meet, and heroically to encounter.

It does cut one's heart to the quick,—and I have felt it oftener than once,—when, with almost infinite toil and suffering, we have succeeded in gaining one point, and then another,—when it pleased the Lord to raise up human agents, one after another, waiting to be sent forth,—and when we reported that they were ready to enter on the glorious enterprise,—to find, that, instead of meeting with a prompt, and earnest, and cordial response,—rejoicing in our success, under God, and urging us to engage these voluntary recruits, and proceed onwards, and be outspreading,—the cold, freezing, killing answer has too often been, that on looking into the treasury at home, there are not means to employ these disciplined soldiers, and that we must not take them into our service. In short, you pray to God for success upon the labours of your missionaries, and when that success is granted, you heedlessly or wantonly fling it to the winds! You, in effect, tell your missionaries,—You have faithfully toiled and laboured, and spent your strength in bringing souls to God, and in training them for the office of evangelists; but we are resolved that your labour shall be in vain, and your strength shall have been spent for nought! Is it not enough to raise the feeling of moral indignation in one's soul, when he is dealt with in this manner? I pray you to excuse my plainness of speech. I cannot help it. He must be a traitor to his God and to the souls of the perishing, who, through cowardice or other similar motive, could be silent in such a case as this. I again ask you, then, how long is this state of things to continue? The missions abroad have, through God's blessing, wonderfully prospered. Converts have been, and are still raised on every hand; and when we find them prepared to go forth on the right hand and on the left, as some have already done, are we, instead

of being cheered and urged to proceed, to be again chilled by the warning that we must not employ them,—that we must stand still,—and by making no further progress into the realms of darkness, must exhibit ourselves a spectacle of derision to hellish foes, and of pity and lamentation to the hosts of light?

What, then, are we to be next told, that you are tired with success, since it costs more money, and money is not in the treasury of the Church? When I look abroad over Scotland, I ask myself, is there not plenty of money there? Yes; even to overflowing; but it does not find its way into the treasury of the Lord. Such being the case, we must come to the question of stewardship, and we insist upon it that every farthing which God gives to an individual, is a farthing for which he must account, as to how and why he spends it; and until that doctrine be enshrined in the soul and conscience, we need never expect to have fulness of means. But to me, who have had sore travailing and wandering through many lands, it has been a matter utterly overwhelming to the spirit, when I often saw such redundancy of means in the possession of professing Christians, and when I have been told in reply to earnest pleadings in behalf of a perishing world,—"Oh! we have nothing to spare." How depressing has it been to hear this said, and then to look at the stately mansions, the gorgeous lawns, the splendid equipages, the extravagant furniture, and the costly entertainments, besides the thousands which are spent upon nameless idle and useless luxuries. It was as much as to say to God, the great proprietor, who has given it all,—Lord, pray excuse me, as I wish to spend all this upon myself, and if I have a little driblet remaining over, after I have satisfied myself, I will consent to give that driblet back to Thee. The exclamation has been on my lip, in the hearing of such men,—Why, you are treating the cause of Christ much as the rich man in the parable treated Lazarus. You are driving that cause to the outer gate, and while self is made to fare sumptuously in the palace within, clothed in purple and fine linen, you leave the cause of Christ to starve outside yonder, or to feed on the crumbs that fall from your table, while covered with the sores of many a foul indignity. Why not reverse the picture in the parable? Why not bring the cause of Christ inside the palace, and array it in royal attire; while wretched self is cast out to famish at the door, rather than by pampering it to drag its possessor down to the pit of eternal woe?—When I talk in this general way, don't suppose that I am not aware that there are individuals who are making sacrifices. Thank God, there are many such among you. I know not any Church where the proportional number of such is really greater than in the Free Church of Scotland. But it is not for the most part amongst the wealthiest,—although there are precious exceptions there too,—but it is chiefly amongst the middle and poorer classes.

Now then, what is to be done? What can the Committee do? What but dispense what they receive? This is the current doctrine on the subject. But we hold that it is the duty of such a committee as ours, not merely to dispense, but to create,—not merely to dis-

tribute, but to put forth its utmost energy in replenishing its too scanty stores. Moreover, we hold that, with reference to an aggressive warfare in an enemy's territory in distant lands, it involves a great practical fallacy. In unexpected emergencies, or in cases of difficulty springing from success, a committee should just act in the way in which the Governments of the world carry on their wars. When the cry is raised that men are fast perishing from scantiness of number and overwork,—that the whole enterprise is jeopardised from utter destitution of the needful means, and appliances, what do earthly Governments do? Do they coldly and cautiously look first into their treasury, and ask if they have got enough of money there? No; they feel that the enterprise must be abandoned or these absolute wants must be promptly supplied—these needful implements furnished,—these demanded forces instantly sent forth. They then look around them to discover the best means of replenishing the treasury, and cast themselves in confidence on the support of a willing people. Why ought not a Committee of the Church in similar circumstances to act a somewhat similar part, when carrying forward her mighty aggressive warfare in foreign realms? Why should not a boldly wise Committee be ready, under the pressure of sudden catastrophes, or of mighty openings and successes, to make great ventures of faith, and then throw themselves with confidence on a generous and willing people? And if, on making good the pressing urgency of the case, they are not sustained, why, then let the whole work be abandoned, rather than continue it with ignominy and shame. But we have no fear that such would be the treatment ever experienced at the hands of God's own people, when made anew to gaze at the Cross of Calvary, and the amazing sacrifice there!

The reverend Doctor then referred to the embarrassing circumstances in which the Foreign Mission Scheme was some years ago, in consequence of which the Committee had urged him to visit this country, the steps which were taken to supply its treasury, and the great care evinced to prevent the quarterly contributions from interfering with other Schemes, the funds of which were collected monthly, and stated, that although he found that what had been accomplished had been regarded as extraordinarily great by some, it was not viewed in such a light by himself, looking to the unexhausted, yea, unreached resources of professing Christians on the one hand, and to the magnitude of the mighty enterprise on the other. I did not (said Dr. Duff) go forth over the length and breadth of Scotland for money alone; I repudiated the idea; I aimed at something higher and better. I felt in some degree in my own soul the greatness and glory of this enterprise; and my intense desire was to communicate, if I could, somewhat of the same impression throughout the length and breadth of my native land—as thousands and tens of thousands can testify—to the souls of others, and to tell them what was their duty in this respect. Unless an individual be born again, and truly converted to God, he can never have any right feeling of heartfelt sympathy with the perishing heathen; and therefore I appealed to the consciences of men on the subject of

their personal regeneration. To those still dead in trespasses and sins, and needing to be first evangelized themselves, my primary appeal ever was,—"Awake, thou that sleepest, and arise from the dead, that Christ may give thee life." After stating that he was accustomed to show how, engaging in missionary work, contributing by prayer and free-will offerings to its support, and cultivating a missionary spirit, tended to promote self-sanctification by giving scope to practical self-denial, and arresting and helping to cure that intense and miserable selfishness which was natural to the heart of man, and was thus at once a duty and a privilege; after showing that it was not that God needed the substance of men, but that it was men that needed some self-denying process of devoting it to God's cause for their own benefit as well as that of others; after remarking that the Christian grace of self-denial in its full, large, comprehensive, Christ-exemplified sense, had almost gone into oblivion in these days; and after dwelling upon the paramount importance of cultivating this grace as really essential to the development of the Christian character;—Dr. Duff stated, that he was wont to refer at length to the extraordinary position, with reference to universal usefulness, which Great Britain occupied amongst the nations of the world, and especially in connection with heathen realms. As she had relationships with the latter not merely by commerce, but by holding the sway of actual empire over vast portions of them in every zone and region of the earth,—her supremacy extending over one-fifth part of the whole of this world's inhabitants,— she was so placed as to be in immediate contact with every distinct form and type of heathenism on the earth. And remembering that to whom much is given, of them shall much be required, it was not merely as Christians but as British patriots, that the people of this country were called on to come to the help of the Lord against the mighty. He stated, that in the addresses which he delivered when journeying over Scotland and other lands, all these things, together with arguments and inferences from Scripture prophecies and Divine commands, and openings of Providence, and claims of philanthropy, were pressed upon the attention of his hearers.

Referring to the response which had been elicited by these appeals, he said,—Never in any part of this land did I come in contact with the people, by whom I mean more especially the membership of the congregations of the Free Church, that I had not from them a fair and reasonable, and satisfactory response. There were here and there petty cross-grained hindrances and difficulties, but I did not find these usually amongst the ordinary membership of the Church. The people in general seemed only to require the subject to be exhibited in the combined light of Scripture, duty, and privilege, in order promptly to lend us their sympathy and their aid. In these ways, doubtless, seed had been sown in different parts of the land, which may spring up and bear fruit at some other day, when he who acted as the mere instrument in sowing it, may be laid low in the dust. At the same time, I must candidly confess that in some respects I have been often disappointed. While it is true that—to

the praise of God be it stated—in every district of this land I found individual ministers, and individual office-bearers, and the generality of the membership of the Church, who nobly responded, it is equally true that very often, in quarters where I might reasonably have expected a different reception, I have found the reverse. And I must confess that when I have heard many petty difficulties and petty objections started—objections and difficulties of such a poor, carnal, insignificant kind, that a resolute mind nerved by faith and prayer would at once break through or overleap them, reckoning them as the dust of the balance,—I have often, perhaps, been a little impatient under the process of such unworthy antagonisms. There was something cheerless and chilling in it; but if under this feeling of impatience from causes so irritating to the poor fallible creature, any words of undue warmth or vehemence may have been uttered, I can only say, let men that judge me learn to judge righteous judgment; and, for the sake of the motive, forgive the mere forms of vehement expression. I frankly confess that under petty torturing processes of nettle and thistle-like opposition, I have often groaned in spirit, and manifested, perhaps, undue symptoms of impatience. Nor need you wonder much at this. How could I, constituted as mere man is, well help it? Having been in the midst of the densest and most lurid gloom of heathenism in all parts of India—having with my eyes witnessed spectacles of loathsomeness and horror that are indescribable—having with these ears heard sounds of blasphemous dissonance that are unutterable, as in very mockery of the great Jehovah,—and having consequently wept over the dishonour reflected on the God of heaven, and the foulness, degradation and ruin of myriads of our fellow-men, I ask you whether, with these spectacles ever before my mind's eye—with these sounds ever ringing in my mind's ears—and all of them ever and anon haunting my imagination through the very dreams and visions of the night, with the dire pressure of their loathsomeness and Satanic opposition to the great Jehovah, it was possible to repress some feeling of moral indignation, and to keep one's self stoically cool or calmly deliberate, when some petty, trivial, cold-hearted, empty-headed objection was started against the more effective home modes of carrying forward the great work of evangelization in India. Such heartlessness and apathy, such disgraceful contempt or ignorance of Jehovah's requirements in such a cause were enough to harrow one's feelings and rouse one's pity or holy indignation. I repeat it, I could not help often feeling, and often expressing myself as I did; and may the Lord forgive me, if I have been over hasty or unnecessarily severe under such dire provocations.

While, therefore, I have to thank God for the considerable response which I met with to my appeals from many of our godly ministers, and office-bearers, and general membership, I must at the same time say, with regard to the Free Church as a whole, that it is not what I would wish, or had even reasonably anticipated. What was my thought, and that of the other missionaries in India, before coming to this country? We did not expect great things for India,

at the very time you were first engaged in this country in raising churches, manses, and schools, but we did expect, when these were to some good extent finished, that something mighty and worthy of her great name, and noble contendings for the Redeemer's Headship, not only over the Church but the nations, would be done for the world at large. When you were, in the providence of God, driven, as it were, out of the old Establishment, for adherence to great Bible principles, it was not surely that you might sustain and perpetuate the blessings you enjoyed among yourselves alone. Was that the only end you had in view? If so, you would be resisting the progress of Christianity, and fighting against that divine law to which I referred at the outset of my address. We certainly expected that when the noble vessel then begun, was finished and launched upon the great deep, it would be found directing its course to other countries, and bearing, in proportions worthy, and commensurate, its rich treasures of gospel truth and gospel grace to every region of the earth. But, alas, we are waiting for that day yet. When will it come?—that is the question. Looking at it, then, in this light, there is, on the one hand, much to thank God for; but there is, on the other hand, much to plead against. Oh, do not, I solemnly adjure you, in the name of the living God, do not settle down on your privileges; don't settle down on the mere fact that you have fought a great battle and gained a great victory; that you have, as it were, the ark of the Covenant, the ark of the living God, with its priceless Jewel, the Headship of the Redeemer, in your keeping;—for if, in the spirit of indolence or contracted selfishness, you keep it idly to yourselves, instead of proving your safety, it will prove your destruction.

I long, therefore, for the time when the Church shall rise up and face the whole question, not in the light of a paltry and wretched carnalizing expediency, but in the light of God's own unchanging truth. I believe that neither this Church nor any other Church has, as a whole, yet fully estimated the magnitude of the work to be done, or the force and resources of the enemy to be contended with; and that you and all the rest have only hitherto been, as it were, *playing at missions!* The reverend Doctor here drew a graphic picture of the prodigious vastness and all-comprehending character of Indian idolatry and superstition, and the desperately tenacious hold they have over the native mind. He showed, from their multitudinous hydra-headed forms, how, as in a stupendous reservoir, in their embrace were to be found the essential germs and manifestations of all those pernicious errors and practices in false philosophy and false religion which were ever prevalent in Europe, or the world at large,—whether under the name of pantheism, polytheism, atheism, or theism,—and said that one was almost tempted to believe in the theory of Milton in his Paradise Lost, when characterising the idol gods of the nations as incarnations, so to speak, of the demons and tyrannies of hell. Idolatry, in many of its aspects, was so repugnant to natural reason, natural affection, and natural conscience, that it was really difficult to account for the almost inseverable hold which it has of the heads, hearts, and consciences of hundreds of millions, on any other supposition.

If, behind these visible idols, or under their tangible forms, the arch-fiend and his legions really exercised their diabolic craft, one might understand the secret of that blinding, stupefying, fascinating spell, which, in the service of such, could stifle and even annihilate the strongest affections of the heart,—turning even tender mothers into very monsters of inhumanity. So that, in a sense not usually thought of, missionaries may have, in the words of Scripture, to fight not only against flesh and blood, but literally against principalities and powers, and spiritual wickednesses in high places. He next showed how that idolatry, in most lands, lay scattered in comparatively disjoined fragments, while in India it had been elaborately systematized, gathering and concentrating in one enormous pile for four thousand years; how, in this respect, the Indian system might well be designated the *Sebastopol of idolatry and superstition* in Satan's widespread empire; and how, if they succeeded in inflicting a decisive blow upon this mightiest of its strongholds, it would be felt throughout all parts of his dire dominion, and would tell upon the world at large, just as they knew that the fall of the Crimean Sebastopol was felt in every part of the vast Russian empire and over the whole globe. And yet against this Sebastopol of heathenism, instead of hurling the forces of armies, the Churches hitherto have been content with sending out mere handfuls of men, who are speedily cut down in constant succession!

What, then, was to be done? Ah! the sad want is the want of primitive apostolic piety,—with its strong faith, its unconquerable zeal, its self-consuming devotedness. How, then, is the temperature of piety throughout the Churches to be raised in warmth and vividness, effervescing with faith and zeal, and love and self-denial, and all the other Christian graces? Dr. Duff briefly glanced at a few things that might be done,—pointing to the necessity of fervent prayer for the effusion of the Spirit of all grace, dwelling on the service which Christian mothers could render to the missionary cause in moulding the minds of their children, and giving them a bent in this direction,—how Christian instructors, when teaching their pupils geography, could fix their thoughts upon countries where missionary labour was required, and could make a great impression upon their minds by a few simple remarks,—and also the great opportunities enjoyed by ministers in creating an interest in this department of the Lord's cause in their ordinary pulpit ministrations and in their prayers. He also urged the instituting of a professorship or lectureship on missionary subjects, or Evangelistic Theology, by which means the minds of the young men studying for the ministry would be imbued with a missionary spirit; and stated that this want had been felt in America, insomuch that last year at a convention of ministers of various denominations, at which it was his privilege to be present, it was formally discussed; and he since learned that one of the smaller but more zealous Presbyterian bodies of that country had not only taken up the idea, but, in remodelling their theological hall, had resolved to set apart the fifth Professor for lecturing on the subject of evangelistic theology. And a nobler subject could

not be found for exhibiting the virulent disease of sin in its almost infinite variety of phases throughout the world, as well as the infinitely varied and efficacious adaptation of the gospel remedy. And he asked whether some one might not be present there that day who would grant ten thousand pounds for the establishment of such a professorship or lectureship. If young men were only thereby imbued with the pure evangelistic spirit, which is that of seeking and saving the lost, even if they did not go to foreign lands, they would prove more effective men at home.

Still farther, adverting to home subjects, Dr. Duff expressed regret to find that, in some places, the old system of house-to-house ministration had been more or less neglected, and that the neglect of this part of a minister's duty threatened to be on the increase. Instead of this, the door of every family, and not that of adherents only, ought to be knocked at in the name of Christ, not for purposes of proselytism, but of conversion or edification of souls. As regarded the reclaiming of the masses, he said that there was something rotten and hollow in some of the existing modes of dealing with them. Their reformation is not only an object intensely desirable, but it is attended with practical difficulties of no ordinary kind, requiring the highest description of agency, with subordinate ministries. I have had many opportunities of coming in contact with them when in London, which is the greatest field of Home Missions in Britain. I went down to the deepest dens of misery by night and by day, and have had scowling blasphemous audiences, before we parted, dissolved in tears. I even became a street preacher in crowded London, and have had hundreds around me. Among them were raging infidels and Papists and anti-christians of all kinds; and after sundry rough preliminaries, I have never seen more attentive audiences. What I am going to add is a fact which I have learned from my own experience, viz., that so long as you are satisfied with sending down to those dens, as home missionaries, men who are reckoned by the world inferior or subordinate,—I am not speaking of the men by themselves, for they are godly men,—you will never effectually gain your end. There is in the minds of these masses a latent spirit of bitter hostility towards an ordained gospel ministry in the ordinary churches, which needs to be dispelled, and you must go down to them yourselves, and show them by your earnest countenances and love-breathing words, that you are their friends. If I had a congregation in Edinburgh, or in any other great city, I would act thus:—not confining my home evangelistic labours to week-days, or even the mornings or evenings of Sabbath-days, I would from time to time say to my people—"It is not right that you should be fed with what you reckon the highest seasoned food twice every Sabbath, whilst there are myriads perishing without, at our very doors, for lack of all food. We must cease to be selfish,—you must deny yourselves, and I must deny myself; and therefore in the afternoon I will get another person to take my place in the pulpit. He may not be so entirely to your tastes as your own pastor, but if not, he will at least give you whole-

some and sound truth upon which to feed; and you are to remember that at the moment when he is addressing you, I am down yonder speaking to poor souls who have never got any of the bread that came down from Heaven; and therefore in your prayers remember them and me." Ah! methinks, were that done for a Sabbath or two, the minister might be able, when in his own pulpit, to set before his flock intelligence which would refresh their own souls, informing them that one had been born yonder, and another here. Then might the gleam of happiness, not felt before, be awakened in many a soul; and it would be felt that self-denying benevolence was its own reward. And, then, why should this evangelistic process be confined to the ministry? Why should not all the godly membership of the Church take their share, according to their varying capacities and opportunities, in this blessed work, some in one way, and some in another? If I cannot speak, I can carry with me a tract, or I perhaps can read to those who cannot read for themselves. Methinks that the Churches will never be in a sound condition until somewhat of such a state of things be realized,—till this development in the application of doctrine to practice is realized,—till the membership of our congregations become not only hearers of the Word, but, in the peculiar gospel sense, doers also; for surely Paganism itself can scarcely be so hateful to a righteous God, as that barren orthodoxy of mere abstract belief, and idle talk, and unproductive profession. Ah! were this better spirit to prevail more widely through all Protestant Churches,—the spirit that would prompt men to be not receivers only, but dispensers also, of what they had received,—the spirit that would lead all ecclesiastical bodies to make the doing of some active work for the Lord, in his own vineyard, as indispensable a condition of Church membership as the abstract soundness of a creed, and the outward consistency of moral life and conduct, what a strange and happy revolution would soon be effected,—how soon would infidelity and home heathenism be cast down,—what a new spirit of ennobling self-denial would be evoked,—what a spirit of large-heartedness, which would flow forth in copious streams in behalf of a perishing world! Were this realized, we might then suppose that the dawn of millennial glory was upon us. But, alas! alas! though the horizon seemed already reddening with the dawn, the Churches of Christ are still mostly drowsy and fast asleep. Ah! it is this that saddens my own spirit. Of the cause of Christ I have never desponded, and never will. It will advance till the whole earth be filled with His glory. He will accomplish it, too, through the instrumentality of Churches and individual men. But He is not dependent on any particular Church or men. Yea, if any of these prove slothful or negligent, He may in sore judgment remove their candlestick, or pluck the stars out of their ecclesiastical firmament.

Pardon me, dear friends and brethren. From peculiarity of circumstances, I have been throwing out these remarks in a somewhat crude, disjointed, unsystematized form. Take them as passing thoughts, for the right ordering or expression of which there has

been no time. They have been feeble, and feebly expressed; but God can take the feeblest words of man, and bring them home to the conscience with power, and by means of them break the hardest heart. At all events, take the words as the words of one who is not likely soon to trouble you again. If it were in my power, as I once thought it would have been,—but God brought me low,—it was my intention to have gone largely, not only into these, but also into many other collateral themes, ere I left Scotland. It so happened that originally the Lord in his gracious providence endowed me with a physical frame that fitted me almost to encounter any amount of labour and fatigue with comparative impunity; but from riding, as it were, on the topmost waves of active exertion, it pleased Him to lay me low; and, flinging me wholly aside, to address me as it were thus, "You must now for a time at least retire from your work a shattered and broken man, and learn to bear your soul in patience before the Lord alone. Sit still, away from the world of busy men, and learn the power of solemn silence." And although I must confess that this was hard to bear, with hundreds of doors of usefulness presenting themselves on every side, and that I convulsively struggled against the sentence, yet He soon made me feel that I was in the grasp of an almighty and invisible power, that held me fast, till I was made to learn the grace of patience and silent enduring submission to his Holy will.

And now, when God has in some measure raised me up again, you must excuse me for speaking as I have done; more especially as I am now, in all probability, about to take a final leave of dear old Scotland. When I look abroad over all Scotland, there is much to refresh, and revive, and rivet me to its very soil. Different persons are differently constituted; and I cannot help feeling that I am at times under a witching fascination, even from outward natural scenery. There are scenes in Scotland which exercise something like a magic spell over me. Though in the providence of God called upon to behold many of the fairest and grandest scenes on the face of the globe, from the Ganges on the one hand to the Mississippi on the other, I always return to Scotland discovering something of almost fresher beauty and loftier grandeur in its old familiar landscapes. And as to cities, I have felt also that we have in this, the city of our habitation, so many of the excellencies of nature and art, and in connection with the surrounding country, so rare a combination of the beautiful, the romantic, and picturesque,—that, taking it all in all, I know no other city worthy of being compared to it; and I confess that, as a natural man, all this has something of a spell-like influence over me. But, after all, it is the intellectual, moral, and spiritual scenery of Scotland that has the chiefest hold over my soul, and that now almost more than ever. I have confessed to disappointment in many respects. At the same time I have confessed to having been greatly cheered and encouraged in others; and at this moment, when I cast my eyes from Unst, the most northerly of the Shetland Isles, to the farthest shores of the Solway Firth on the south; and from the Western

Hebrides to the mouth of the Tweed eastward,—there is not a district in which I cannot picture to myself some dearly beloved Christian friends, in whose society I have found rich solace and sweet communion. Now apart from ties of mere consanguinity, there is a spiritual fatherhood and motherhood,—a spiritual sisterhood and brotherhood,—to which, agreeably to the spirit of the Saviour's remark, in many respects, the renovated spirit is knit by a higher, sweeter, stronger, and holier bond than we are even to our kindred by the ties of blood alone. All these and other ties forcibly draw me to Scotland, and exercise so potent a spell over my spirit, that, at times, when they bear down in their aggregate force and weight, I feel bound and chained to the spot, as if I could never leave it. How, then, have the ties been loosened and shivered? It was, as the Psalmist says, when he had his difficulties and perplexities on another subject, by going into the sanctuary. I do not mean by this any poor, lower, earthly sanctuary, but the upper,—even the heavenly one, where Jehovah peculiarly manifests his presence. It was when trying at least to rise up on the poor clipt wings of a weak faith, and in the visions of faith, reaching within dim sight of the radiant throne, with its unutterable glories, and when faith caught a glimpse of that strange and mysterious One, who is the Lamb in the midst of the throne,—a Lamb as it had been slain,—red in his apparel, and with garments dyed in blood;—and when the soul, lost in wonder and amaze, has tremblingly asked, "Who is that mysterious One?" has been led immediately to look back to eternal ages, and listen to the response, "This is He who was in the bosom of the Father, Jehovah's fellow, wrapt up in bliss ineffable; but such was his love to man, that He wrenched himself, as it were, from the very bosom of the Father, and came forth—His glory shrouded and eclipsed; aye, and descended to the depths of humiliation in the manger-cradle of Bethlehem,"—when the soul, looking upward, has tried to realize the infinitude of that height, and downward, has tried to gauge the unfathomable depth of that condescension,—when one has been led in traversing, as it has recently been my privilege, the scenes traversed by the footsteps of that incarnate Deity,—and when one is brought to sit down upon that arid, naked spot at Jacob's well, and thinks that He who is the Fountain of living water was for me athirst there,—and turning round the flank of Olivet from Bethany, and standing in view of Zion's hill, remembers that He who is the Bread from heaven, to nourish and feed the whole intelligent and spiritual universe, was himself an hungered there—and goes to sit down beneath the dark shade of Gethsemane, and vividly calls to mind that He who was the Joy of cherubim and seraphim, was in intensest agony of spirit there,—that He who was the Beauty and Light of heaven,—the chief among ten thousand and altogether lovely,—sweated, as it were, great drops of blood there,—Ah! it is when one gets a glimpse of this stoop and condescension, without a parallel and without a name, in the wide universe of God, and before which acts of self-denial and self-sacrifice, the greatest ever predicated, of the most heroic martyrs and confessors, sink into

utter nothingness;—Oh! it is then, when fortified by views and experiences like these, that one is prepared to wrench himself not with resignation merely, but with a spontaneity of cheerfulness, from all he holds most dear on the earth, whether of external or internal kind, if God in his providence beckons him.

And thus it has been with me. A few years ago, I felt that God in his providence called me to the discharge of a certain work in Scotland. So far as concerns my individual share in it, I now feel that that work has been substantially accomplished. The Foreign Mission fund,—on whose prosperity all our operations in India and Africa must, for the present, depend, was in a very dilapidated state. By God's blessing, that Fund has been rescued from its tottering state of insecurity, and placed on a stable and permanent foundation through the working of the associational plan, with its regular quarterly subscriptions and prayer-meetings, in the great majority of the influential congregations of the Church; while in amount it has been doubled or trebled;—all that is required being the maintenance of the present system through proper agency and periodic visitation, as well as the extension of it to all the remaining congregations. And as the spirit of Missions rises in the Church, present contributions may even be indefinitely enlarged. And now, this my home work being for the present finished, while exigencies of a peculiar kind appear to call me back again to the Indian field, I cheerfully obey the summons; and despite its manifold ties and attractions, I now feel as if, in fulness of heart, I can say, Farewell to Scotland,—to Scotland, thou honoured by ancient memories and associations of undying glory and renown! Scotland, on whose soil were fought some of the mightiest battles of civil and religious liberty!—Scotland, thou country and home of the bravest among undaunted Reformers!—Scotland, thou chosen abode and last resting-place of the ashes of most heroic and daring martyrs!—yet farewell, Scotland! Farewell to all that is in thee! Farewell,—from peculiarity of natural temperament, I am prepared to say,—Farewell, ye mountains and hills, with your exhilarating breezes, where the soul has at times risen to the elevation of the Rock of Ages, and looked to the hills whence alone aid can come. Farewell, ye rivers and murmuring brooks, along whose shady banks it has been often my lot to roam, enjoying in your solitude the sweetest society! Farewell, ye rocky and rugged strands, where I have so often stood and gazed at the foaming billows, as they dashed and surged everlastingly at your feet! Farewell, ye churches and halls throughout this land, where it has been so often my privilege to plead the cause of a perishing world; and where, in so doing, I have had such precious glimpses of the King in his beauty, wielding the sceptre of grace over awakened, quickened and ransomed souls. Farewell, ye abodes of the righteous, whether manses or ordinary dwellings, in which this weary, pilgrimed body has often found sweet rest and shelter, and this wearied spirit, the most genial Christian fellowship. Farewell, too, ye homes of earliest youth; linked to my soul by associations of endearment, which time can never efface. Aye, and farewell, ye graves of my fathers, never

likely to receive my mortal remains! And welcome India! Welcome India, with thy benighted, perishing millions; because, in the vision of faith, I see the renovating process that is to elevate them from the lowest depths of debasement and shame to the noblest heights of celestial glory. Welcome, you majestic hills, the loftiest on this our globe; for though cold be your summits, and clothed with the drapery of eternal winter, in the vision of faith, I can go beyond and behold the mountain of the Lord's house established on the top of the mountains, with the innumerable multitudes of India's adoring worshippers joyously thronging towards it. Welcome, too, ye mighty, stupendous fabrics of a dark lowering idolatry, because, in the vision of faith, I can see in your certain downfall, and in the beauteous temples of Christianity reared over your ruins, one of the mightiest monuments to the triumph and glory of our adored Immanuel. Welcome, too, thou majestic Ganges, in whose waters, through every age, such countless multitudes have been engulphed in the vain hope of obtaining thereby a sure passport to immortality; because, in the vision of faith, I behold the myriads of thy deluded votaries forsaking thy turbid though sacred waters, and learning to wash their robes and make them white in the blood of the Lamb. And welcome,—if the Lord so wills it,—welcome, sooner or later, a quiet resting-place on thy sunny banks, amid the Hindu people for whose deliverance from the tyrannic sway of the foulest and cruelest idolatries on earth, I have groaned and travailed in soul agony. Fare ye well, then, reverend fathers and beloved brethren and sisters in the Lord,—fare ye well in time; fare ye well through all eternity! And in the view of that bright and glorious eternity, welcome, thrice welcome, thou resurrection morn, when the graves of every clime and every age, from the time of righteous Abel down to the period of the last trumpet sound, will give up their dead; and the ransomed myriads of the Lord, ascending on high, shall enter the mansions of glory—the palaces of light—in Immanuel's land; and there, together, in indissoluble and blissful harmony, celebrate the jubilee of a once groaning but then renovated universe! Farewell! Farewell!

Mr. Gillies then engaged in prayer; and the blessing having been pronounced, the large audience separated.

(From the Edinburgh Witness.)

IV.—*The Rev. Dr.* Anderson's *former Views of Education.*

The following has been sent to us from an American gentleman of considerable experience in Mission affairs. The subject to which he draws attention is one, confessedly, of no ordinary importance. Editorially we pronounce no judgment on its merits; while we feel perfectly warranted in giving circulation to any document, calculated to throw light upon it. Our correspondent assures us that some of the

American Missions in India are already suffering from what he designates "the unwise though well-meant action of the late worthy Deputation;" and it is because he is desirous of doing what he can towards checking what he considers as "an evil," that he has forwarded to us the extract from a very able pamphlet published by Dr. Anderson some years ago.—EDS. *C. C. O.*]

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

Dr. Anderson of the Missionary Deputation of the A. B. C. F. M. visited Calcutta some months since, and became favourably known to a large circle of Missionaries and friends of the cause in that vicinity. It is also known that he effected some radical changes in the Missions of the A. B. C. F. M. in Western and Southern India and Ceylon, and that some of these changes are proving to be unwise and injurious to the best interests of these Missions. Particularly is this the case with the suppression of vernacular schools in our new Missions.

On the general subject of *Mission Schools*, there is an honest difference of opinion, both among Missionaries and the intelligent patrons and friends of the cause. Some few regard this suppression of the schools as wise, while a *large majority* altogether deprecate it as depriving us of our most effective means of *preaching* the gospel. But both parties will be interested, I think, in perusing the accompanying views and arguments of Dr. Anderson *in favour of these schools*. They are extracted from a paper which he published some years ago.

How Dr. Anderson has come to change his principles and sentiments on this important point of Mission policy, I know not, nor is it important to inquire. His views are as good and correct now, as when first published, and the clearness and cogency of his logic have lost nothing by time, and cannot be affected now, even by his discarding the sentiments and policy which he then so ably advocated.

If Dr. Anderson now thinks his former views erroneous and wishes to change them, he is free to do so, but the fact that he once entertained and so ably advocated them, should still lead him to regard with some forbearance those Missionaries who adopted them under his own lead and influence.

At the present time, questions of Mission policy are receiving much attention here in India, and I have thought a reproduction of these views and arguments, so ably stated by Dr.

Anderson, might be timely, and do good service to the cause of Missions.

If you agree with me in this opinion, will you kindly give them a place in your next issue?

REV. R. ANDERSON, D. D. ON MISSION SCHOOLS.

"How very unlike the field which God has given *us* to cultivate among the heathen to that cultivated by the apostles and their associates! Moreover, we go forth to our work without their power of performing miracles, and our converts must be built up in the faith and order of the gospel, and qualified to stand alone and extend the triumph of the Redeemer of men, without those gifts of teaching, prophecy and government, which were supernaturally conferred on the first Gentile converts.

"Would any one, notwithstanding this vast difference of circumstances, still restrict us to the single method of oral preaching, because only that was employed by the apostles? Why overlook the supernatural gifts conferred upon their converts? Why lose sight of the fact that the apostles did actually press into the service *all* the natural powers they possessed, *all* their intellectual acquisitions, *all* their gifts and graces, and *all* the providential facilities within their reach, and brought these all to bear to the utmost upon the people to whom they were sent? And would they not have been grateful for more power, and greater means and facilities? Would they not have used them if they could? Would not the apostle Paul, for instance, in the prosecution of his Missions, have rejoiced in such providential facilities as railroads by land; steamboats by water; paper instead of papyrus, or parchment; printed books instead of manuscripts; bills of exchange, by means of which to remit the contributions of the Macedonian and Grecian churches to Jerusalem, rather than the necessity of sending messengers all the way thither to carry the money; and the log-line and compass, in that terrible tempest when, for many days, neither sun nor stars appeared? Would he not gladly have favoured the whole body of his converts with the *reading* as well as the *hearing* of the Word? And, when labouring with his own hands at Corinth and Ephesus, because he deemed it inexpedient to be chargeable to the Christians of those cities, would it not have been grateful to his feelings, and facilitated his missionary work, if some society in Judea could have relieved him from this necessity?

"Nothing can be more illogical than the objection brought against Mission schools, because the apostles established none. How many things the apostles omitted to do, which

they would have done, if they could! And how absurd to restrict the Church of the 19th century to the means that were at its command in the first! Must no use be made of the numberless providential gifts to the Church since then? Must no notice be taken of the subsequent changes in her circumstances? Must no regard be had for the very different attitude and relations of the pagan world towards her? The heathen to whom the Church then sent her Missions were as well instructed in human science as she was herself; now the heathen are as much lower on the scale of intelligence as the Church is higher. And does this fact create no additional obligation?

"Besides, where is the divine command to restrict ourselves to *one mode* of propagating the Christian religion? The apostles certainly had two. They preached, and then by the laying on of hands, they instrumentally conferred extraordinary gifts of teaching, prophecy, government, tongues and miracles on certain of the converts. The first we do as they did; the second, in the only manner within our power, viz. by a course of instruction. And as the command to do a thing includes the means which are necessary for its performance, this, being essential to the accomplishment of the work enjoined, is also commanded. Moreover, by what authority do we limit the meaning of the Saviour's last command to the public, oral, formal proclamation of it to a congregation? When has it been shown that the apostles delivered sermons in the manner of modern times? And why make *adults* the only object contemplated by the injunction? Should the gospel not also be proclaimed to youth and children, and the manner of proclaiming it be suited to their years? Why tie up this blessed command, so full of good will for mankind, to one single method of conferring the benefit? Why limit its applicability to one single combination of circumstances? Is the consecrated church the only place where the gospel can be, where it ought to be, preached? May the gospel not be preached in an upper private room? May it not be preached, in conversational tones and manner, to a single family? May it not be preached by the way side to a single traveller? May it not be preached in the Bible-class and Sabbath-school, and even in the week-day school? and then may not the *media* of truth, common in such circumstances, be employed to make it known to the youthful mind? I would ask, too, if *the writing of Paul's Epistles* was not an act of obedience to the command under consideration? No one doubts that it was; and if so, and if a copy of his Epistle to the Colossians was made out for the church of the Laodiceans, was not the copying of the Epistle

in obedience both to the letter and spirit of the Saviour's command? And when we, availing ourselves of the manifold copying powers of the Press, *print* this Epistle and the other portions of the Word of God, and distribute them by thousands, is not this obeying the command? And when we teach the unlettered to read the Word of God for themselves, and thus enable them to confer the same ability on others, and to grow more in knowledge and grace than they otherwise would, is not this also obeying the command? Yes, verily; it is intelligent obedience. For the printing of the Word of God, and teaching men to read it, are not something different from the work enjoined. They are not designed to open and smoothe the way for the gospel. They are not *preparatory* work. They are the very work itself as much so as the conferring of miraculous gifts of prophecy and teaching, or the writing of the gospels or the inspired epistles anciently were. The schools are—if they are what they ought to be—nurseries of piety, places and means for the direct inculcation of gospel truth in youthful minds and hearts. They are folds where the lambs of the flock are fed.

"If we were to regard education simply as a convenient method of inculcating a knowledge of the gospel on minds of a certain class, still it may properly be used by the Missionary. So far as heathen youth are concerned, it is found in practice to be the only method of getting early access to their minds, the only method of preaching the gospel to them. It is often the most direct and effectual means of bringing others, and especially parents, under the preached gospel. The visitation and superintendence of schools also gives a fine field of usefulness to Missionaries recently come upon the ground, and not enough acquainted with the native language to preach formally to the adults. It is almost the only thing they can do; and in the larger Missions, there will almost always be some Missionaries in this condition.

"In barbarous pagan countries, if we would make any use of the press and the printed Word of God, elementary schools are indispensable. If we withhold the Bible from the pagan, no matter how, in what respect does our policy differ from that of the church of Rome? I need not say that books and the press are useless in a community which cannot read.

"Ages of experience in protestant Christendom have shown that connecting a small system of schools with the stated and frequent preaching of the gospel is wise as a means of increasing the effect of preaching and the durability of its influence. And if it be so within the bounds of Christendom, why not beyond? The ministry throughout the world acts under one

and the same commission, and is governed by one and the same code of laws. The gospel they preach is the same. Human nature, with which they have to deal, is the same. If the circumstances differ, as they do very greatly, the difference only shows the greater need of connecting schools with preaching among those who know not the gospel. The ordained Missionary will indeed engage no more than is necessary in their elementary instruction. He will commit this as soon as may be to native teachers. But when occupying a fixed station, he will no more be without such schools than the pastor at home, and no more will he withhold from them his fostering care and watchful guardianship. The Missionary who has these schools around him, and the Missionary who has them not, will do well from year to year to compare their respective congregations, and the results of their preaching. Let their native churches also be compared, and their prospects among the rising generation."

V.—*Appeal of the English Language to the Deputation of the A. B. C. F. M., on being expelled from all their Schools for the Heathen.*

Please to take no offence that I make this appeal,
For I marvel at such philological zeal.
Did the nations you saw in your devious way,
Shine the fairest where I had the least perfect sway?
Did you fall so in love with their science and song,
As to grow quite ashamed of your own mother-tongue?
Were the hymns trolled by children on Araby's sand,
Like my good Dr. Watts and the sweet "Happy Land?"
Is the Veda and what in old Sanskrit you find,
Good enough for a Hindu,—food enough for his mind?
Is the unpurged "vernacular" Bengali tale,
Quite as pure as is meet for the Indian female?
Quite as likely to train a help-mate for mankind
As my Bunyan's good Pilgrim or Watts on the Mind?
Call me not mere professor or merchant, who cares
But for squaring of circles or retailing wares.
I'm a preacher of Jesus, and in the world wide
I deliver more sermons than all tongues beside.
Then forbid not my Edwards in Athens to speak
Of the plan of redemption, till he has learned Greek,
And compel not my Baxter to talk of Saints' Rest
By a dragoman's mouth throughout Araby blest.
Give a Chinaman access to books which afford
(Without robbing an idol) a name for the Lord.

Cast them not off as aliens—Oh! bid them welcome
To the one human language which knows the word *home.*
Pray, excuse my great frankness,—I only have learned
To use plainness of speech,—thus my good name I earned;
For wherever you wander, by Ganges or Pruth,
You will find me well known as the "language of truth."
I rejoice in downrightness,—speak out what I please,
Leaving *double entendre* to French and Chinese.
Whose all *that* is "vernacular," quite *comme il faut.*
And I tell you sincerely (though loth to say so):
This forbidding of English to poor heathen, seems
But the Know-Nothing dogma pushed on to extremes.
New York Paper quoted in Bombay Guardian.

VI.—*Provisional Rules for Grants-in-Aid of Education in the Bombay Presidency.*

The following provisional Rules for Grants-in-Aid of Education in the Bombay Presidency are published for general information, with the sanction of the Government of India:—

This system of Government Grants-in-Aid is founded on an entire abstinence from interference with the religious doctrines inculcated in the schools to be aided. The Officers who are to visit and inspect schools on behalf of Government, have accordingly been instructed not to notice religious teaching either in their examinations or reports.

All parties desirous of participating in these Grants, and prepared to accept them on the conditions indicated, should communicate with the nearest Visitor of Schools or Educational Inspector.

Rules.

1. The system of Grants-in-Aid, which is stated to have been successfully carried out in England, is to be adopted in this Presidency.

2. This system is based upon an entire abstinence from interference with the religious instruction conveyed in the school assisted.

3. Aid will be given, as far as possible, to all schools in which a good secular education is imparted, or in which the secular knowledge conveyed is such as to entitle the school to consideration in the distribution of the sums applied to Grants-in-Aid; provided always—

1*st.*—That the schools to be assisted are under the local management of private patrons, voluntary subscribers, or trustees of endowments, who will undertake the general superintendence and guarantee the continuance of the school for a given time, and

2*nd.*—That the managers consent to Government inspection, and agree to the conditions by which the Grants are to be regulated.

4. Grants-in-Aid will generally be accorded only to schools in which some fee, however small, is paid by the pupils: except Normal Schools.

5. Grants will be appropriated to specific objects, as for instance, augmenting the salaries of Head Masters and Masters; supplying Junior Teachers; founding, wholly or in part, Scholarships. They will not be given as mere contributions in aid of general expenses.

6. Aid may be given to all schools and institutions in which the required conditions are fulfilled, whether they be Anglo-Vernacular, or Vernacular, and whether for males or females.

7. Grants will be made only upon written applications specifying clearly—

1*st*. The Funds appropriated from private or local sources towards the maintenance of the schools.

2*nd*. The exact charges upon those Funds.

3*rd*. The persons responsible for the management of the school, and how long they will guarantee its continuance.

4*th*. The average number, ages, and duration of attendance of pupils.

5*th*. The course of secular instruction imparted, including the books used in several classes.

8. A Government Grant will in no case be paid until the proportion of local and private contributions be duly brought forward.

9. The Government Grant to any school will not exceed in amount the sum expended on it by private persons, or by associations, and will be conditional on increased activity on the part of the inhabitants or supporters of the school, who will certify in their applications that the sum to be annually expended on the school from private and local funds is not less than that so expended during each of the last three years.

10. The management of aided schools will be vested solely in the local Committees of Trustees.

11. In the first instance, aid will not generally be given to any school at which the average number of pupils shall be less than 25, or in which the pupils daily attending shall ordinarily fall below the number on the Register by more than 14 per cent.

12. Aid, in the shape of scholarships, will not be given to any Village or Primary Vernacular Schools, unless the Inspector shall be satisfied that the pupils are therein thoroughly trained and grounded on a good system. The exact nature and extent of attainments to be required in such schools, as the condition of a Grant, will hereafter be defined.

13. It will be especially noticed, in regard to each school recommended for a Grant-in-Aid, whether or not the native mode of keeping accounts and of computing interest be thoroughly taught there.

14. No scholarship connected with any Village or Primary Vernacular School will be of higher value than Rupees 3 per mensem, or will be obtainable until the candidate shall have passed a satisfactory examination in the branches taught in the school, or will be held by any but a pupil attending some Government or inspected

superior Venacular School, and not even by such a one for a period exceeding two years. It will be liable to forfeiture at any time from misconduct or unsatisfactory progress.

15. There will not be more than one scholarship annually available in any Village or Primary Vernacular School, unless the attainments and the number of pupils be both remarkably great.

16. Aid in the shape of augmented salary to masters will not ordinarily be granted to any Village or Primary Vernacular School, unless the Inspector be satisfied that the state of the local or private funds obliges the managers to fix the pay of the Masters at a rate lower than that laid down in the following scale of salaries, and that he is really a competent teacher, and his pupils thoroughly instructed in the branches taught in the school.

				Per mensem.
In a school containing	from 25 to	60	pupils,	11 Rs.
„	„	60 to 100	„	15 „
„	„	100 to 150	„	20 „
„	„ above	150	„	25 „ .

17. In cases of extraordinary merit on the part of a teacher, the limit of pay prescribed in the above rule may sometimes be exceeded. A deserving schoolmaster will also be encouraged to look for reward in the way of promotion in the department of Education, or in some other branch of the Public Service.

18. The continuance of all Grants-in-Aid of the pay of Village and Primary Vernacular Schoolmasters will depend on the continued good report of the Inspectors.

19. Aid in the shape of scholarships will not be given to any superior Vernacular School unless the Inspector shall be satisfied that the pupils are therein thoroughly instructed in the branches specified below :—

1*st.* To read his Vernacular language with fluency, and to write it from dictation correctly, and in a fair legible hand.

2*nd.* To correct obvious instances of false grammar, and to parse and explain the meaning of a passage in any of the Class Books.

3*rd.* The common rules of arithmetic, Vulgar and Decimal Fractions, Simple and Compound Proportion, Practice, Involution, the Native mode of keeping accounts, Algebra as far as Simple Equations, and at least the first 34 propositions of Hutton's Geometry.

4*th.* In Geography, the definition, the figure, and magnitude of the earth, the principal mountains and rivers; the boundaries of the different countries of Asia and Europe, and the capitals or chief cities in each. The particular Geography of India, and especially of the Zilla in which the Taluka is situated.

5. In History, the Introduction to the History of India, and History of Maharashtra. (N. B. Not yet published in Guzerati.)

20. No scholarship connected with any superior Vernacular School will be of higher value than Rs. 5 per mensem, or will be obtainable until the candidates shall have passed a satisfactory examination in the branches above enumerated, or will be retainable by

any but a pupil attending the Zilla school, or some inspected school (in the Zilla) at which English is taught. Such scholarships will be tenable for three years, but liable to forfeiture at any time from misconduct or unsatisfactory progress.

21. The number of scholarships available in a superior Vernacular School will not generally exceed 2 per cent. of the number of pupils regularly attending the same.

22. Aid in the shape of augmented salary to Masters will not ordinarily be granted to any superior Vernacular School, unless the Inspector shall be satisfied that the state of the local and private funds obliges the managers to fix the pay of the Master at a rate lower than those below named (No. 1,) and that he is competent to teach the branches below named (No. 2,) and finally that the pupils are thoroughly instructed in the branches taught in the School.

No. 1.

In a School containing	40 to 100	pupils,	Rs.	25
„ „	100 to 150	„	„	32
„ „	above 150	„	„	40

In addition to the standard for pupils;—

1. The Elements of Physical Geography and Political Economy.
2. History of British India and England.
3. Algebra as far as Quadratic Equations; the first three books of Euclid; Practical Geometry.

23. In cases of extraordinary merit on the part of a teacher, the limit of pay prescribed in the above rule may be exceeded, with the sanction of the Director.

24. The continuance of all Grants-in-Aid of the pay of Superior Vernacular School Masters will depend on the continued good reports of the Inspectors.

25. Aid in the shape of Scholarships will not be given to any Zilla School unless the Inspector shall be satisfied that the pupils are therein thoroughly instructed in the branches specified below:—

Vernacular Branch.

1*st.*—To read his Vernacular language correctly and fluently either from a printed book or ordinary manuscript; and to write accurately from dictation.

2*nd.*—To parse and explain the meaning of a passage selected from any of the books he has read.

3*rd.*—The Outlines of Geography and Astronomy, the particular Geography of India, especially of his own Zilla; the Geography and History of Maharashtra, and the Introduction to the History of India.

4*th.*—The common rules of Arithmetic, Simple and Compound Proportion, Vulgar and Decimal Fractions, Interest, Extraction of the Square and Cube Roots, Native Accounts, Mensuration of Planes and Solids, Algebra as far as Quadratic Equations, 40 Propositions of Hutton's Geometry, Plane Trigonometry, Natural Philosophy for Beginners.

English Branch.

1*st*.—To read correctly and fluently both in his Vernacular language and English, either from a printed book or ordinary manuscript.

2*nd*.—To translate accurately from English into his Vernacular and from his Vernacular into English, and to write out these translations in a fair legible hand in both languages.

3*rd*.—To parse and explain the meaning of a passage selected from any of the books he has read.

4*th*.—Outlines of Astronomy, General and Political Geography of the four Quarters of the World, particular Geography of India, especially of his own Zilla, Outlines of the History of India and of England.

5*th*.—The common rules of Arithmetic, Simple and Compound Proportion, Vulgar and Decimal Fractions, Interest, Involution, Algebra as far as Quadratic Equations, the First Six Books of Euclid, and Plane Trigonometry.

26. No Scholarship connected with any Zilla School will be of higher value than Rs. 7 per mensem, or will be obtainable until the candidate shall have passed a satisfactory examination in the branches above enumerated, or will be retainable by any but a pupil attending some provincial or inspected College; such scholarship will be tenable for three years, but liable to forfeiture at any time from misconduct or unsatisfactory progress.

27. The number of Scholarships to be available in a Zilla School will not generally exceed 2 per cent. of the number of pupils regularly attending the same.

28. Aid in the shape of augmented salary to Masters will not be granted to any Zilla School unless the Inspector shall be satisfied, and shall report, that the Master is possessed of undoubted merit and qualifications.

29. Aid in the shape of augmented salary to Assistant Masters will not at first be granted in the proportion of more than one Assistant to 75 pupils.

30. The continuance of Grants-in-Aid of the pay of Zilla or other English School Masters will depend on the continued good reports of the Inspectors.

31. Masters in aided Schools, whose salaries are paid wholly or in part by Government, will be subordinate to the local managers alone, and will not in any way be regarded as Government Servants. The local managers will take care that their Masters are of good moral character.

32. For private Schools, Girls' Schools, Industrial Schools, and the higher kinds of educational institutions in the larger towns, no definite scales can be fixed. Special reports and recommendations will be made in each case by the Inspector, who will be guided as far as possible by the analogy of the preceding rules.

33. In special cases grants may be made, with the sanction of the Director, in aid of School buildings and also grants of school and other books, and specimens for museums, &c. But these will not

generally be accorded, except in cases wherein special efforts have been made by the community or local society thus assisted.

34. When a grant towards school buildings is desired, the local managers will undertake in the outset to observe the Government rules relative to sites, dimensions, and arrangements of school houses, and to make a regular assignment of the buildings for school purposes.

35. When a grant for the purchase of school furniture, or a grant of school books, maps, or apparatus is desired, the local managers will undertake to be responsible for the due preservation of the same, and for their application to the purposes for which they are to be supplied.

36. No grant for the payment of pupil teachers will be made to any school unless it shall be certified that the Master is fully competent to train such pupil teachers, and that the pupils to be paid have been present (after examination) at least one year in his school.

37. The inspection of aided schools is regarded as a means of co-operation between Government and the local managers, who will thus have an opportunity of ascertaining what improvement in the apparatus and internal arrangements of schools, in school management and discipline, and in the method of teaching, have been sanctioned by the most recent experience.

38. The above rules indicate generally the limits within which Government grants will be made. The award of any particular grant, however, and the extent of it, will ultimately depend on the comparative merits of each school applying for aid, with reference to the total sum at the disposal of Government for distribution in that manner.

By order of the Right Honorable the Governor in Council,

W. HART, Secretary to Government.

Bombay Castle, 29th January, 1856.

VII.—*Calcutta Auxiliary Bible Society—Itinerancy Fund.*

Calcutta, April, 1856.

To the Editors of the Christian Observer.

DEAR SIRS,

Will you permit me to call the attention of friends of the *Calcutta Auxiliary Bible Society* to the fact that subscriptions are invited to the "Itinerancy Fund" just opened. For some years past a fund with this title has been placed at the Committee's disposal by the Parent Society; and by the aid derived from this source, many Missionaries have been enabled to undertake or to prolong journeys in which they distributed copies of the Word of God. But it has lately been arranged that the money supplied by the Parent Society shall be devot-

ed only to the employment of Colporteurs, or to defraying the entire expenses of such as will go forth in the exclusive service of the Bible Society; and it is therefore now denominated the "Colportage Account." So long, however, as few suitable agents for the sole work of Bible-distribution are available, the most effectual way of sending abroad the Scriptures to many parts of the country must continue to be by means of Missionary journeys; and for the purpose of promoting these as heretofore, we ask supporters of the cause in this land to render assistance by contributing to the "Itinerancy Fund."

Yours sincerely,
JAMES C. HERDMAN, *Secretary.*

VIII.—*The new Turkish Charter.*

(From the Supplement to the Home News, March 10.)

The following is the text of the firman published in the 21st of Feb. at Constantimople, concerning the reforms decreed by the Sultan in favour of the Christian sects, and other non-Mussulman religions:—

"To thee, my Grand Vizier Mehemet Emin Aali Pacha, decorated with my Imperial Order of the Medjidié of the first-class, and with the Order of Personal Merit, may God grant greatness and twofold power.

"My dearest wish has always been to secure the happiness of all classes of my subjects whom Divine Providence has placed under my imperial sceptre, and since my accession to the throne I have not ceased to make efforts to that end. Thanks to the Almighty, these incessant efforts have already borne useful and numerous fruits. From day to day the wealth and happiness of the subjects of my empire continue to increase. Desirous at this present moment of renewing and again enlarging the new regulations instituted with a view to obtain a state of things conformable to the dignity of my empire, and to the position it occupies among civilised nations, and the rights of my empire having now, through the fidelity and the laudable efforts of my subjects, and through the benevolent and friendly assistance of the great powers, my noble allies, received from without a consecration that ought to be the commencement of a new era, I wish to increase the welfare and prosperity within, to procure happiness for all my subjects, who are all equal in my eyes and equally dear to me, and who are united amongst each other by a cordial patriotism, and to secure the means of causing the prosperity of my empire to increase from day to day.

"I have therefore resolved and ordered the carrying out of this which follows:

"The guarantees promised to all the subjects of my empire by my Hatti-humaijoun of Gulhaneh and the laws of the Tanzimat, without distinction of class or creed, are this day confirmed and consolidated, and efficacious measures will be taken, in order that they may be carried out fully and entirely.

"All the spiritual privileges granted of yore and at more recent periods to all the Christian communities or other non-Mussulman creeds established in my empire, under my protecting ægis, are confirmed and maintained.

"Each Christian community, and every community professing any other non-Mussulman creed, will be required, within a specified term, and with the assistance of a commission specially selected thereto from its body, to proceed with my high approbation, and under the superintendence of my Sublime Porte, to the examination of its immunities and privileges, and there to discuss and submit to my Sublime Porte the reform required by the progress of an enlightened age. The powers conceded to the patriachs and the bishops of the Christian forms of belief by Sultan Mahomet II. and his successors, will be brought into harmony with the new position which my generous and benevolent intentions assure to these communities. The principle of nominating the patriarchs for life, after the revision of the regulations for their election now in force, will be exactly applied, in conformity with the tenor of their firmans of investiture. The patriarchs, metropolitans, archbishops, bishops, and rabbins will be sworn upon their taking office, according to a form of oath conjointly arranged between my Sublime Porte and the spiritual chiefs of the several communities. The ecclesiastic dues, of whatsoever form or nature they may be, will be suppressed and replaced by fixed revenues for the patriarchs and chiefs of the communities, as likewise by the allowance of incomes and stipends equitably adjusted in proportion to the importance, rank, and dignity of the various members of the clergy. No alienation will be allowed with respect to the movable or immovable property of the several Christian clergies. Nevertheless, the temporal administration of the Christian communities or of other non-Mussulman creeds will be placed under the safe-guard of an assembly selected from the main body of each of the said communities, and to consist both of clergymen and laymen.

"No objection will be made to repairing the churches, schools, hospitals, and cemeteries in the different towns, villages, and hamlets, according to the primitive design which may still exist, where the entire population profess the same faith. If it becomes necessary to erect new ones, and the patriarch or the chiefs of the communities approve it, the plan will be submitted to the Sublime Porte, in order that I may give my sovereign approbation for its erection, or else that the objections to which it is open may be made against it.

"If in some places there is a community quite isolated—that is to say, without people belonging to another religion—such a community may celebrate publicly its religious ceremonies. But in the

places inhabited by people belonging to different religions, each may, in its own quarter, adapting itself to the above named principle, repair its proper churches, schools, hospitals, and cemeteries.

"As to building a new edifice, the patriarch and Synod will demand the permission of the Sublime Porte, which will be accorded, if there are no internal political considerations which prevent it. But whatever is done in these matters should always be done in a spirit of charity and tolerance.

"Energetic measures will be taken to insure the freest possible exercise of every religion.

"All epithets and distinctions which could tend to show a difference between one class of my subjects as the lower, and another as the higher one, are for ever abolished from all the documents of of my Imperial chancellery. It is likewise strictly forbidden to officials and private individuals to use offensive and dishonouring terms, and the offenders will be punished.

"As all religions can be exercised freely, no one will be molested on account of his religion, and no one forced to change his religion.

"As the choice of those employed depends on my Imperial will, all my subjects will be received for offices according to the existing regulations and according to their capacities; and if they satisfy the conditions demanded by the regulations of the Imperial schools, namely if they are of the proper age and pass the prescribed examinations, they will be admitted likewise into the military offices.

"Besides, each community is free to erect schools for arts and sciences. Only the studies followed there and the choice of teachers will be subject to the inspection of a fixed commission named by the Sublime Porte.

"All the commercial and criminal causes between the members of two different religious communities will be subject to a mixed court, whose sittings will be public. The accuser and accused will be confronted there, and the witnesses will take the oath, according to their religion, to tell the truth.

"Civil causes in the provinces and sandjaks will be examined in the mixed courts in the presence of the Vali and the Cadi. The sittings will be likewise public.

"Causes between two of the same community, or those relating to successions, will, according to the wish of the parties, be brought before the Patriarch or the Medjlis.

"A commercial and criminal code, as well as regulations respecting the proceedings of the mixed courts, will be as soon as possible completed, and published, after being translated into all the languages which are used in my empire.

"In order to combine humanity with justice, the state of the prisons and other places of detention will be ameliorated, and regulations made as to the detention of those condemned for smaller crimes. With the exception of the police regulations of the Sublime Porte in this respect, all ill-treatment and corporal punishment of torture are completely abolished, and whoever should dare to inflict them will be severely punished.

"The police in Constantinople, as well as in the provinces, must be so established as to protect most efficiently life and property.

"As equality of taxation will be introduced, it will be justice that the Christian and other subjects should furnish, as well as the Mussulmans, their contingent of troops; they must therefore submit to the decision which has been lately taken in this respect. But in these questions the system will be followed to give an equivalent in money—that is, to give money, and be thereby exempt from active servie.

"Regulations will be made shortly from employing all the subjects in the ranks of the army, independently of the Mussulmans, and when made, this regulation will be published.

"The Medjlis will be reformed in the provinces, in order to place the election of Mussulmans and non-Mussulmans on a good footing, and to insure the free and true manifestation of opinion; and energetic measures will be taken that the Sublime Porte may know the result of these opinions, and on which side the right is.

"As to commercial affairs, and as regards the position of landed property, the laws are equal for all my subjects; when the Sublime Porte shall have made an arrangement with the foreign powers, to the effect that foreigners should submit in this respect to the laws of the country, and pay imposts at the same rate as the natives, the right to possess landed property will be conceded to foreigners.

"As the taxes are levied equally on all subjects, one must think of the means to prevent the abuses in the collection of these taxes, especially of the tithes, and to establish, as far as it is possible, a direct system of collection, instead of the system of farming the revenue now pursued. In the meantime, any public functionary who should let such revenues at a public auction, or even take a share in it, will be severely punished.

"The local taxes must, as much as possible, be distributed so as not to do harm to the production and to the development of commerce.

"Imposts will be levied in the provinces for generally useful purposes, which will be applied for the benefit of those provinces, which will have the advantage of the roads for their communication inland and their connection with the sea.

"As the Sublime Porte has lately made a budget of its revenues and expenses, this budget must be followed up and developed.

"The pay of each public functionary ought to be fixed.

"An employé will be appointed for every Christian and other community, in order to take care of the affairs which concern the generality of my subjects, and to assist at the State Council. These employés are expressly taken from the ministry of the Grand Vizier; they are named for a year, and have to take an oath before they enter on their functions.

"The members of the State Council will be free to manifest their opinions in the ordinary and extraordinary sittings, and will not be molested for that.

"The laws against corruption will be executed against all my

subjects without distinction, and to whatever class or rank they may belong.

"The Sublime Porte will do her best to establish a good system of credit, and favour all things tending to raise it; as, for instance, a bank, for which the necessary capital will be procured.

"The Sublime Porte will construct roads and canals for the transport of produce, and will give facilities for the extention of agriculture by removing all impediments."

After this follows the usual conclusion, ordering the Sadr Azam to see that the Imperial will be executed.

REVIEW.

Manual of the Christian Evidences,—being an Abridgment of the first volume of Horne's Introduction to the Sacred Scriptures, with some additions.—Calcutta, Christian School Book Society, 1856.

We are glad to meet again with this volume in a new and improved form. Nearly twenty years ago it was extensively used, but has since been out of print so long as to be almost forgotten. The first edition was prepared by the Rev. Messrs. Häberlin and Mackay; the present one by the Rev. E. Storrow, of whose careful revision numerous corrections and additions testify.

A book published under the auspices, or rather under the editorial superintendence, of men, in whom talent, learning and practical experience are so admirably combined, may be presumed to possess peculiar excellencies, and such is no doubt the case. The whole treatise is divided into the following six chapters:—

1. On the necessity of a divine revelation.
2. On the genuineness and authenticity of the books of the Old and New Testaments.
3. On the credibility of those books.
4. On Miracles and Prophecy, as proofs, that all the books of the old and new. Testaments are of divine authority, and their authors are divinely inspired.
5. Internal evidences of the inspiration of the Scriptures.
6. Recapitulation.

A cursory glance at this outline of the contents of the work suffices to show that it is very comprehensive, and affords a good opportunity of introducing nearly all the topics that bear

upon the subject. Whilst, however, we cheerfully acknowledge the merits of the book, we nevertheless venture to offer a few strictures, in the hope that they may be of use in a future edition.

1. We do not like the *heading* of the first chapter. "The *necessity* of a revelation" is an ambiguous term, which it would be better to exchange for another. It may mean that a revelation is *needed* by man, and this is obviously the sense that should be and really is attached to the phrase in the book before us. It may mean that a revelation must of necessity exist somewhere, even if it should never yet have been discovered. And it may also mean that a revelation is *obligatory* upon God; so that he is bound to provide one, in his capacity as the moral governor of the universe. In this sense the phrase would be objectionable, because presumptuous. God is under no obligation whatsoever to provide a revelation; and if he has given one, it is simply a proof of his mercy. Again, the absence of a revelation would not be a valid plea, by which man might excuse his departure from God. We cannot divest ourselves of the impression that the ambiguous term *necessity* has given an injurious tinge to the first chapter. After reading it, we have felt as if it would encourage man, in the absence of a revelation, or on account of the difficulty of discovering it, to lay the blame of his eternal ruin upon God. And when we consider how many millions are still practically destitute of the true revelation, it will be seen how important it is to abstain from suggesting such an idea to the heathen mind.

2. At the opening of the second chapter we find the following explanation:—"An *authentic* book is one in which matters of fact are related as they really happened." If such be the case, *authenticity* must be equivalent to *credibility*, which is treated of in the third chapter. But such is not the case. Whatever may have been the meaning of the word αὐθέντης in the classical period of Greek literature, it is certain that after the time of Alexander it came to mean what in English is called *a lord*, i. e. one who is not only his own master, but also possessed of authority over others. The Turks have borrowed the word from their Greek predecessors, and given it the form *Effendi*. An authentic book or document therefore is one that is published by authority, or that is guaranteed by an official and authoritative sanction. Applied to the Scriptures, the term simply enunciates that they have received that public sanction from the Jewish authorities and the Christian church, which distinguishes them from merely private books—just as publicly recognized confessions of faith are dis-

tinguished from private documents of a similar nature. The distinction between genuineness, credibility, and authenticity will be clear from this statement. We can imagine that genuine and credible accounts of the evangelical history might have come down to us, without possessing any other than a private character. Such writings would not have been *authentic*. It is by no means improbable that private gospels of this kind once existed; although they have long since disappeared.

At p. 25, the agreement of all the [Hebrew] manuscripts, amounting to nearly eleven hundred and fifty, is adduced as an evidence of the uncorrupted preservation of the books of the Old Testament. Biblical critics will demur to this statement, because all these manuscripts are of comparatively modern origin. Their agreement only proves that the text has scarcely undergone any change since the time (probably the seventh century of the Christian era) when the present masoretic text was fixed. In order to ascertain whether the masoretic text itself is trustworthy, we require tests, wholly distinct from the agreement of the manuscripts. Among these it is well known that the best are supplied by the Latin Version of Jerome, the Peshito or Syriac version, the various Chaldee paraphrases, and—if used judiciously—the Greek translation of the LXX. We are fully convinced that the Masoretic text is the most accurate of all; all we mean to say is that this cannot be proved from the agreement of all the Hebrew manuscripts. In fact, that agreement is much too complete to prove it.

3. The third chapter, which is very rich in matter, is upon the whole excellent. But in the course of it there occurs, at p. 36, a statement, which surely ought not to have been published at Calcutta. It is the following:—

"Christianity is not nearly as old as Hinduism and Buddhism; yet it has more followers than the two united."

We feel convinced that Buddhism alone has a larger number of followers than Christianity; and we are not sure that Christianity is not nearly as old as Buddhism. At all events such a statement cannot fail to weaken the cause which it is intended to strengthen.

4. The fourth chapter, the most important of all, is in our opinion open to very serious animadversion. It commences with a definition of inspiration; which is to the following effect:

"It is the imparting of such a degree of divine influence, assistance or guidance, as enabled the authors of the several books of scripture to communicate religious knowledge to others, without error or mistake."

This definition we cannot help regarding as very defective; first, because it draws no distinction between inspiration as affecting oral instruction, and as affecting authorship. We regard the impulse to *write*, given to the sacred penmen, as one effect of the inspiration peculiar to them. But our chief objection to this definition is that it restricts the effects of inspiration within much too narrow limits. If it be correct, inspiration only regulated *religious* instruction. Now the Bible contains abundance of matter which does not exactly come under the description of "religious knowledge."

We are perfectly aware that the Editors of this volume would be the last persons in the world to entertain the notion that the authors of the Bible were not inspired, when they communicated historical, biographical, and ethnographical knowledge. But by their definition of inspiration a loophole is certainly left for this pernicious error.

Even in its influence upon the communication of religious knowledge, inspiration is, by this definition, confined within too narrow limits:—it only preserved the sacred writers from error or mistake. Surely inspiration did more for them than only this. It was not left to their unaided judgment to determine, what truth, and how much of it at a time, they were to communicate to the world.

We now proceed to another subject. At p. 51. it is said that the criteria of inspiration are chiefly *miracles and prophecy*, and accordingly these two subjects are treated of at length in the remainder of the fourth chapter.

Now we maintain that miracles and prophecy are not, strictly speaking, the criteria of inspiration at all, but rather the evidences of a divine mission. The miracles performed by the apostles, and the prophecies uttered by them, which are recorded in the book of Acts, do not, strictly speaking, prove that Luke was inspired when he composed that book, but only that the apostles had a divine mission. The inspiration of Luke must be proved by other arguments than those supplied by miracles which he did not perform, and prophecies which he did not utter, although they have been recorded by him.

This flaw in the argument runs nearly throughout the remainder of the book. The inspiration of the Scriptures and the divine origin of Christianity are treated, as if there was no distinction whatever between them. However intimately the two subjects may be identified with one another in practice, they are distinct in theory, and should be kept distinct in a logical treatise. Christianity might be of divine origin, even if there was no inspired volume of revelation accompanying it. The *credibility* of scripture history, by guaranteeing the truth

of the *miracles* which it records, establishes, along with various internal and moral proofs, the *divine mission* of Christ; and similar evidences, with the *testimony* of Christ superadded to them, establish the *divine mission* of the Apostles; and this constitutes the proof of the divine origin of Christianity. The *testimony* of Christ and his Apostles further establishes the inspiration of the Scriptures, which is also supported by various internal and moral proofs.

The six *criteria* of miracles enumerated at p. 56, are placed in a wrong light, being all of them represented as *conditions* essentially implied in the idea of a miracle, whereas some of them ought to be represented as *tests*, which are not essential to a miracle, but which, if available, establish the fact of a miracle beyond all possibility of reasonable doubt. Of the six criteria, that are mentioned, we think three only belong to the first class, viz.—

No. 1. "A miracle should have an important end in view, worthy of its author."

No. 3. "It should be such that the senses of mankind can clearly and fully judge of it."

No. 4. "It should be independent of second causes."

To the second class of criteria, we would assign the following three:—

No. 2. "A miracle should be instantaneously and publicly performed, before credible witnesses."

No. 5. "Public monuments and public acts should perpetuate the remembrance of it."

No. 6. "These monuments and acts should commence immediately after its performance."

A miracle to which these three tests can be successfully applied, is established on a most sure foundation; but it would be a grievous mistake to say that the absence of any or all of them would vitiate the miracle itself. In fact, many miracles are recorded in Scripture to which they are inapplicable. The credentials of Moses, for instance, were equally true miracles in the wilderness, when he was alone with God, as they were afterwards at Pharaoh's court in Egypt, when he performed them in the sight of all the people. The bush which burned but was not consumed, was a true miracle, although Moses was the only spectator to whom it was exhibited. The miracles by which the divine mission of Gideon was attested, were true miracles, although they were shown to him alone. But as all these lack the three criteria* of which we are now speaking, the evidence for them is not of the same nature as it would

* Except that they were more or less instantaneous.

otherwise be. It may be observed that in the instances now recorded, the divine mission of Moses and of Gideon was intended to be impressed upon their own minds, with a view to establish their own faith :—hence these miracles were attended with such evidence as was sufficient to answer this important purpose in the first instance.

In the section on *prophecy* there is no distiuction drawn between prophecy, i. e. divinely communicated *instruction* in general, and prophetic *prediction* in particular. It may, however, be said that in such a book it was not very important to point out the distinction. The subject matter of this section is very good, and contains many indications of editorial diligence. The section on the prophecies directly anouncing the Messiah, which is mainly taken from a production of Mr. Wood, of the Edinburgh Sessional School, is very good; but strange to say, the reference to the passages quoted is altogether omitted.

5. The last chapter is entitled : " Internal evidences of the inspiration of the holy Scriptures ;" but this is to a great extent a misnomer. Of the six sections which are contained in this chapter, only three, (the second, third, and sixth) fairly answer to the title, and these occupy only three pages in the aggregate. The remaining three sections, extending over twenty-four pages, contain valuable evidences of the divine origin of the patriarchal, Mosaical and Christian religions, particularly of the latter.

6. The sixth chapter contains a powerful and well written Recapitulation of the whole argument ; and although here also the inspiration of the Bible and the divine origin of Christianity are confounded, yet, apart from this defect, this chapter appears to us admirable, and well adapted to impart conviction to a mind that is willing to be convinced,—a disposition without which the ablest treatise on the Evidences must prove powerless, and which can only be produced by the grace of God, operating upon the conscience and the judgment of man.

7. In a future edition a table of contents should be added. The want of it in the present edition will be severely felt.

In writing so freely, our object has not been to find fault, but to point out defects, which may be remedied hereafter, and the removal of which will render this excellent book still more useful than it has been and now is. We cordially thank Mr. Storrow for this fresh effort to stem the tide of infidelity which threatens to devastate India.

J. W.

Daybreak. *By* CHARLOTTE TUCKER.—Calcutta, Baptist Mission Press. Pp. 58.

This work, we are informed on the title-page, is printed for H. C. Tucker, Esq., of the Civil Service, Benares. To very few, indeed, is the cause of Christian Literature in India under such deep obligations as to Mr. Tucker. The number of works, some of them of great excellency, he has either himself prepared, or been instrumental in leading others to prepare, is very considerable. It is felt by all who understand the spiritual wants of this country, that a literature which shall be based on Christian principles, is one of the most important instruments that can be obtained for the moral renovation of the people. To Mr. Tucker belongs the praise of giving most liberally his time, his influence, and his fortune, toward the accomplishment of this object. He, who has taught us to cast our bread on the waters, doubtless accepts of his services, and they are surely gratefully recognized both by those who labour to diffuse Christian truth, and those whose hearts bow beneath its power.

"Daybreak;" though written in English, is doubtless intended for translation into the vernacular languages of India. The design of the authoress is to convey a general, but sufficient and saving knowledge of Christian truth to the mind, through the medium of an interesting and romantic,—though by no means improbable tale.

The scene of the story is laid in Britain, just before the Roman conquest. Imogen, the orphan child of a chief of the Cyri, is weeping by the grave of her mother, when a Druid priest breaks in on her solitude with the tidings that her kinsman Vortimer is returning in triumph.

"'Has he fulfilled his vow?' asked Imogen, timidly glancing round at the huge idol.

"'Yes, he brings a victim devoted to our goddess, a stranger from the distant east.'

"'A warrior taken in battle?' 'No, he came neither as warrior with steel, nor as merchant with silver and gold. He carries but a few leaves of parchment in his breast, and seems to be the priest of some unknown faith, but his God shall not deliver him from ours!' and the Druid dashed his hand across the chords of his harp, and made wild discord as he spoke.

"'And when will the victim be given to the fire?' said Imogen, half shuddering as she spoke."

After having seen the captive, she is filled with interest in his unhappy fate, and secretly visits him with food during the night. Whilst approaching the spot where he lay bound, near

to the idol to which he was to be sacrificed, she hears him say, —"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and staff they comfort me." After some time listening, Imogen speaks enquiringly of the being whom he thus addressed, and receives from him her first idea of one God and the future existence of the soul. The next day her mind strangely oscillates, under various circumstances, between the views she had been taught of the gods of her country, and the stranger's ideas of God; but in the evening she again visits. Alpheus, the captive, now explains to her in the language of Scripture the fall of man and its consequences. The next incident, which happened on the following day, we will allow the authoress to tell in her own words—

"PRINCE VORTIMER returned weary from a morning's chase. The prey had escaped even his unerring aim, the wind had turned aside his whistling arrow, the bow had snapped in his hand. 'I will hunt no more to-day,' said the chief, throwing himself impatiently on the ground. 'The sun is still high in heaven,—Urien, bring hither thy harp to chase away the tedious hours of the day!'

"But the Druid drew his wolf skin closer round his meagre form. 'I have vowed that my harp shall not sound,' said he, 'till it mingle its notes of triumph with the death shriek of the victim.'

"'Ha! the victim!' exclaimed the chief, raising himself on one arm; 'he may add to our mirth to-day. Thou sayest that he can speak our tongue,—hence, sons of the forest, drag him hither. And thou, gentle kinswoman,' he added, glancing towards Imogen, 'thy seat be on the heather beside me.'

"The heart of Imogen beat fast as amid a throng of the wild race of the Cyri, appeared the flowing robes and venerable form of the stranger. She turned aside her head to avoid meeting his eye: it pained her to appear amongst his enemies: she dreaded the insults to which he might be exposed, from which she felt that she had no power to shield him.

"'Stranger, of feature and colour, and garb so unlike our own,' said Vortimer, 'art thou of the fierce race of the Romans who come to conquer and to enslave? or is thy home among the tribes of Gaul, who dwell beyond the blue waves in that land, whose white cliffs we sometimes see in the distance?'

"'I am neither a Roman nor a Gaul. I come from the east, from the rich plains watered by the mighty Ganges, from a country so remote, that the last year was young when I set out from thence, yet have I loitered but little on my way.'

"Exclamations of astonishment burst from the rude circle, who had never before dreamed that the world was so vast. 'And what led thee to commence so long a journey?' cried Vortimer, 'was the land thou hast left, a dreary wild, where the earth gives no fruits, and the sun no light?'

" 'Oh! the sun shines there as it never shines here; nature brings forth an abundance of fruits; the fields are covered with corn, and sugar-cane, and every kind of grain; there is the luscious mangoe, the rich pomegranate; and no piercing winter is known there!'

" 'And why didst thou quit so goodly a land?' cried the chief with increasing wonder.

" 'To bear tidings of great joy to those who sit in darkness, to tell them of One who quitted Heaven itself to deliver them from sin and destruction! I set not out alone; one of your own countrymen was with me, who for years had wandered over the earth, the slave of a Roman centurion. In the days of his bondage his soul had found freedom; while he served an earthly master, he had heard of a Heavenly One; and when at length he obtained liberty he determined to return to the land of his birth, to preach there the Gospel of Jesus Christ. I accompanied him, for he was dear to me as my own soul!'

" 'And where is the Briton now?' said Vortimer.

"The captive pointed to the blue sky above them. 'He is gone to a land where all is sunshine, where the weary rest, and the sorrowful rejoice! He now looks upon Him whom he loved upon earth, he sees what he once believed, enjoys what he once hoped, his sins are for ever washed away, and he stands pure in the presence of his God!'

" 'And wherefore didst thou pursue thy journey alone?' asked Vortimer.

" 'That I might teach his nation how to follow him to glory!'

"A wild laugh burst from the lips of the chief. 'A thankless task!' cried he. 'Hadst thou brought us gold, or steel, or wine, it had been well for us and for thee! But what dost thou bear to the land of the Cyri?'

" 'A message of peace, an offer of mercy from the Deity, whose laws we all have broken.'

" 'I acknowledge not thy God, I am not subject to His laws; I bow to Friga, and Thor, and Lok, they have victims from my hand, and spoils from my conquests; and the only law that I know and own is the law of the sword, and the right of the strongest!' As he spoke he poised his dart in the air with a look of haughty defiance, then, flinging it down, the chief continued; 'But tell us, Oh! stranger! what are those laws of thy God, and where were they given, and by whom received.' "—

The captive then cites the ten commandments, with the New Testament comments on them, upon which follows a brief dialogue between him and Vortimer, who proudly spurns a religion which forbids conquest and inculcates mercy. On the following evening, Imogen again visits the captive, who in language we should quote, were it not too long, explains to her very clearly, the plan of salvation through Christ, and the work of the Spirit of God in changing the heart and enlightening the mind. From her sleep next morning she is awoke by a confused noise of sorrow and alarm, and learns that the

Roman legions had suddenly landed on the coast and after a bloody resistance made firm their footing. Vortimer she soon finds mortally wounded, and maddened both by defeat and pain. The Druid in vain attempts to extract the spear-head which rankles in his chest, and then harshly wants to cut yet wider the frightful wound that he may extract it, adding words as though Vortimer's reluctance to have it drawn thus forth were the result of fear; the chief proudly retorts, charging the priest with deceiving him to his ruin by false prophecies of success and victory. An expression in reference to his death leads Imogen with the strong impulse of a woman's tenderness and a new convert's zeal to exclaim—"There is one who can guide thee to safety and life,—the captive,—he speaks the words of truth." On this, the priest struck her to the earth. Vortimer, partly to revenge this brutal insult, calls for the captive, of whom he enquires respecting a future world, and the means of acceptance with God. Whilst thus conversing, a captive Roman soldier is brought near, whom Vortimer recognizes by his armour as the one from whose spear he had received his death-wound. Whilst they are preparing to kill him, the captive Christian urges Vortimer, as he would find mercy, to shew it to his enemy; but the two emotions of mercy and revenge struggle in his breast but for a moment, for using all his strength he smote the soldier to death and himself expired in the effort. During the night Imogen releases the Christian Alpheus, and guides him toward the Roman encampment; after narrowly escaping from a pack of wolves they gain a cavern, where on account of the wounds of Alpheus, they are obliged to conceal themselves during the following day. There it is that Alpheus narrates the manner of his own conversion. It is a very touching and well told story. His father was a Jewish priest; on the destruction of Jerusalem he fled eastward and finally settled at Benares. Alpheus had an only sister, to whom he was tenderly attached. Some Christians had found their way to Benares, and by accident he finds out their secret place of meeting and resolves to betray them to the government; in company with a band of soldiers he surprises them at their worship, and to his horror falls on them at the very moment that his own sister is being baptized; he rescues her, only that instead of falling in the massacre, she may meet with a more cruel martyrdom. After recovering from the delirium into which this calamity had thrown her, he finds in her chamber, a copy of the Jewish and Christian sacred writings, and in obedience to an expression she had used, urging him to "search the Scriptures," he reads them and himself becomes a Christian. Urged by the impor-

tunities of Imogen, he baptizes her in the cave, and they prepare to consummate their escape, but they have been tracked by the priest, who pierces Imogen to the heart with a poisoned arrow. Alpheus escapes and lives to gather near the spot a band of converts to the faith of Christ.

We should like to extract more from this well-told tale; but our limits do not allow us to do so. We recommend this book to our readers convinced that they will be gratified by its perusal.

Missionary and Religious Intelligence.

1.—Arrival of Missionaries.

We have the pleasure of announcing the arrival of the Rev. Mr. Parry and Mrs. Parry, who are about to join the Welsh Calvinistic Mission at Chirrapunji.

2.—Colonial Church and School Society.

We sincerely regret, to have to announce the departure from India (on board the *Alfred*, on the 19th March,) of the Rev. H. M. Jackson, the Society's only ordained Agent in Calcutta, whose health has failed so seriously as to necessitate his finally leaving this country, under medical directions. Mr. Jackson came out to India, as a Catechist of the Society, in 1853; and was ordained by the Bishop of Calcutta in 1854, as Minister to the shipping and sailors in the port of Calcutta. He is said to have been peculiarly well adapted to that department of labour; having a most happy and engaging manner of addressing sailors, and possessing much zeal in his work, as well as sound and deep views of Gospel Truth. We trust his place may soon be supplied. The Society's only remaining agent in Calcutta, is Mr. S. Belcher, hitherto stationed at Allipore and Kidderpore.—*Christian Intelligencer.*

3.—Bhagulpore Mission.

Opening of a new Church.—On January 1st, the new C. M. S. Church at Bhagulpore, was opened for Divine Service, by the Missionary, the Rev. E. Droese, who performed the Service in Hindustani. A congregation of about 350 persons attended, including a good many of the English residents of the Station. After the service a collection of Rs. 211 was made for the finishing of the Church.

On the same occasion Mr. Droese received into the outward fold of Christ, by baptism, fifteen individuals; three of them children and twelve adults, of whom three were Hindus and the others of the Hill tribes. Mr. Droese, we understand, contemplates making some further efforts for the diffusion of the Gospel amongst the Santal tribes.

MISSIONARY SCHOOLS FOR THE SANTALS.—We have learned on good authority that the Government are anxious to set on foot a number of Schools amongst these people; and have made overtures to the Church Missionary Society for the purpose. We trust this may issue in the knowledge of the Gospel being diffused amongst this peculiar race, together with the elements of ordinary useful instruction.—*Christian Int.*

4.—PROPOSED NEW MISSION FOR OUDE.

An anonymous friend of Missions and of India has offered to the Church Missionary Society the handsome sum of Rs. 10,000 to lead to the commencement by that Society of a Mission for the lately annexed Kingdom of Oude. The communication (which will be found published in the *Friend of India* of March 13th) has been sent home to the Church Missionary Society in London; and in the mean time the Calcutta Committee of that Society has taken the matter up, and appointed a Sub-Committee for the purpose of carrying the design into practical effect by collecting additional funds and taking other steps of a preparatory nature. The Sub-Committee consists of the Rev. H. S. Fisher (Officiating Archdeacon), G. F. Cockburn, Esq., C. S., Colonel J. T. Smith, Major Newbolt, who has consented to act as Secretary or Convener, J. H. Fergusson, Esq., and the Rev. G. G. Cuthbert.—*Ibid.*

5.—BISHOP'S COLLEGE.

We did not hear of the arrival of the Principal, the Rev. Dr. Kay, on his return from Europe, in time to announce it in our last number; as we now do with much pleasure. We think Dr. Kay was wanted and his return will be of use. He comes in improved health. No very decided changes are likely to take place, at least soon, (we believe) in the arrangements of the College. But it is in contemplation to enter on something more of direct Missionary work in and around Calcutta, of a somewhat similar kind, if we understand rightly, as that now in progress at Delhi under the S. P. G., viz., endeavouring to influence in favour of Christianity the minds of the upper and more educated classes of Native society.—*Ibid.*

6.—GOVERNMENT EDUCATION AND THE CHURCH M. SOCIETY.

The Church Missionary Society in London have decided on fully consenting to their Missionaries in India taking advantage of the willingness of the Government of India, to make Grants in aid of Educational operations throughout the country. The expediency or non-expediency of accepting these grants has been a good deal discussed amongst Missionaries and the friends of Missions in India; and the numbers on both sides were pretty nearly balanced, or perhaps rather preponderated on the side of non-acceptance.—*Ibid.*

7.—THE PURNACHANDRODAY NEWSPAPER.

We have been favoured by the editor of this vernacular daily paper, with several numbers published since the commencement of the Bengali new year. It is not only improved in appearance, but also enlarged by a greater admixture of essays, tales and poetical pieces.

THE

CALCUTTA

CHRISTIAN OBSERVER

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I.—A. F.'s *Notice of the Rev. Mr.* PAGE's *paper on the Zamindári System and Christianity.*

We copy the following paper from the *Oriental Baptist* for May, for the same reasons which induced us recently to copy a review, by the same writer, of the Rev. Mr. Schurr's paper on Indigo Planting.

The present article is one which deserves great attention. Written in a calm and friendly spirit, it sets forth the bright side of the zamindári system, and supplies much valuable information regarding it. We may even say that it really proves the assertion repeatedly made by missionaries, and published in the pages of this periodical, that "if zamindárs were good men, the system might work well enough."

But A. F. himself shows that zamindárs exercise great power, far beyond what the law gives them, and that in the exercise of that power they are irresponsible. Now, it is not in human nature, unless regulated by principles far superior to those which animate most zamindárs, to exercise such great and irresponsible power without abusing it. In the hands of A. F. and others like him that power may be an instrument of wisdom, equity, and benevolence; but in the hands of the great majority of zamindárs it is too frequently an instrument of passion, selfishness, and cruelty.

We have taken the liberty to append a foot-note here and there, the object of which will in every case be sufficiently apparent.—EDS. *C. C. O.*

IN a former paper, published in the March number of the ORIENTAL BAPTIST, we said we would try to prove, on some future occasion, "that the zamindári system is the one best suited to Bengal, and indeed the only one which would have enabled that province to have borne the neglect, &c., to which it has been subjected since the perpetual settlement." We now proceed to fulfil our promise.

We have placed at the head of this paper the title of a communication read to the Missionary Conference by the Rev. Mr. Page, not because we intend to review this paper, which, we may remark in passing, is written in a much more moderate spirit than that by Mr. Schurr, but because we wish to have an opportunity of pointing out some, as we think, grave mistakes into which that gentleman

has fallen, especially with regard to the remedies he proposes for the state of things which he deplores. We shall commence, however, by an illustration of the way in which a missionary, or indeed any one who is not intimately acquainted with zamindári management, may be misled by the answers of the rayats to his questions; and how he may be led to accuse a zamindár of being an oppressor who is really not so.

We were once put in charge of a zamindári, just purchased by a powerful zamindár, and ordered by him to measure the estate, and make settlements with the rayats. The zamindári formed one-third part of an immense perpetually settled estate, which had, since the settlement, been *batwárahed* or divided into three separate estates, of as nearly equal value as possible. The lands of the three estates were in many places *putulgolah*, that is, one field belonged to the first estate, the next to the second, and the third to the third; the one coming after which belonged to the first estate, and so on.

The reason of our mentioning this, is to show that there was no difference in the *qualities* of the lands, so as to produce a difference in the rates of rent, or to make a rayat more willing to pay higher rates to us than to the proprietors of the other estates. The pergunnah *nirikh* was five annas a bigha; but besides this, there were additional sums collected from the rayat, under the names of "village expenses," "measurement expenses," &c., amounting in all to about six annas per bigha; so that the real rent paid by the rayat was eleven annas per bighá. After our measurement was completed, we summoned the rayats to the cutcherry, and informed them that we had determined to do away with all illegal exactions, and to raise the rent all round to eleven annas per bigha. The rayats, disbelieving the first part of our declaration,* flatly refused to pay the new rate in the new manner; upon which we declared our cutcherry closed until they should agree to our terms. Deputations of the heads of villages remained encamped round our house for some days, for the purpose of way-laying us in our evening rides, and trying to soften us; but we were inflexible. At last a rayat came to complain that his neighbour's cattle were trespassing on his crops, and to beg that we should punish the offender as was our wont. But we declared the *courts* closed, and that we would no longer sit on the bench, nor administer justice, till full submission was made to our requirements. They might go to the magistrate. Dismay reigned in every bosom, confusion was in every face, and anarchy was triumphant. This state of things could not go on long. First one village made submission, then another, and within a month the revolution was *un fait accompli*. When it was found that we adhered to our part of the engagement, and that we did not exact more than the eleven annas, rayats began to flock to our lands from the surrounding estates; for, though not more on the average than

* A. F. should here have added:—"and perfectly aware that succeeding zamindárs, especially if natives, might repudiate it without a moment's hesitation."—Eds. *C. C. O.*

the eleven annas was collected from them, still the poorer had to pay more than their share; for the influential rayats had always some pretext for getting off from paying their share of the village contribution, which had to be made up by the weaker. They had no excuse when all taxes were consolidated into one for rent.

Now, if a missionary had put to his boat at a village belonging to one of our neighbours, and entered into conversation concerning their worldly affairs with the rayats, as we learn from some of the journals of missionary tours they are accustomed to do, he would have heard that the rayats' rent was five annas a bighá, and that the illegal exactions exceeded the rent. Down would the zamindár's name go in the journal, with the epithets of tyrant and extortioner affixed to it. Moving a little farther on, he would come to a pretty village, where perhaps the first thing that met his eye was a village school; for, whatever Mr. Schurr may say, many Europeans have a taste for founding and supporting schools in the mufassal. Favourably inclined towards the proprietor of the land by this sight, he proceeds to put the same questions to the rayats as he did at the last village: "What rent do you pay, my man?" "Eleven annas a bighá." "Have you to pay any *máthats* besides?" "None!" And the proprietor of the estate would be favourably mentioned in the missionary's journal: only that we cannot at present call to mind a single instance where the European settler in the mufassal is mentioned with praise in the journal of a missionary tour. Now, in each of these cases the land was in reality paying the same amount of rent. The native proprietor would have been glad to have consolidated all into rent as we had done, but wanted the energy, and perhaps the power, to do as we had done. But the missionary does not know any thing about zamindári management, and this ignorance is the cause of his unjustly stigmatising the zamindár as an oppressor and a tyrant.*

We shall now try to prove, that of all the Indian systems, the zamindári is the one most conducive to the happiness and prosperity of the people.

There are two other systems which have had very able advocates in their favour; the rayatwári, and the punch,—the village-system,—existing chiefly in the North-West. The former has been at length almost universally acknowledged to be a failure; the latter, as opposed to the investment of capital in the land, must fall, whenever the provinces in which it prevails, have made sufficient progress in commerce to cause the rise of a number of capitalists.† Land will then be as much sought for as the ultimate investment for capital, as it is at the present day in Bengal; and the village lands will become the property of the great capitalist.

The zamindári system affords an investment for capital. It is

* What simpletons missionaries must be, in A. F.'s estimation!—Eds. *C. C. O.*

† Since writing the above, we have learned from the *Friend of India* of the 27th March, that the village-system has already commenced to be overthrown, by the operation of the causes mentioned in the text.

therefore an incentive to the accumulation of capital, and necessarily a great encourager of trade, by which accumulations of capital are made. Many a mahájan labours on in hopes, first of becoming possessor of the táluk in which his house stands; then of adding a few fields adjoining, for which he is ready to give almost a fabulous price; then of becoming zamindár himself; after that, of adding zamindári to zamindári. A native can never have too much land.

This system affords great protection to the rayat, for the very sufficient reason that the rayat is of a certain money-value to the zamindár. The more rayats a zamindár has, the richer he is; if he had no rayats, his land would be worthless: and we find that whenever, from any cause, the rayats decrease beneath a certain number, the estate lapses to Government, being unable to pay the Government revenue. The zamindár who oppresses his rayats beyond a certain point, kills the geese which lay the golden eggs. But the zamindár gives some return for the exactions he makes. He protects his rayats when visited by the police, and he decides almost all cases of differences that arise among them. If he did not do so, his zamindári would soon be depopulated, perhaps sooner than if he behaved in the most oppressive way towards them. We shall explain our meaning by an account of what we have ourselves experienced.

A deputy collector of a certain zillah made a settlement of a *khas mehal* (estate under Government management) near one of our factories, and after having done so, offered to let it out in farm. These farms are generally much sought after, especially when the lease is long, and there is a large quantity of uncultivated land; the farmer hoping to bring rayats to settle on the waste lands; the rent they pay being of course clear profit to him till the expiry of his lease. On the farm in question there was, however, very little waste land, and the profit to be made was so inconsiderable, that no one would take the lease, and it remained under the management of the deputy collector for two years. At the end of that time we agreed to take the farm. On comparing the actual state of things with the deputy collector's settlement papers, we were surprised to find that a village of one hundred houses had disappeared altogether. On making enquiries we were told the following story. Some two years before the time we are speaking of, a woman had been found one morning hanging to one of the cross bamboos of her hut. She was quite dead. Whether she had committed suicide, or had been murdered, is, we believe, unknown to this day. The village chowkeedar reported the circumstance at the *thánáh*, and in the course of the day the dárogah arrived to make an investigation, and report to the magistrate. Having made a large collection from the rayats, he reported the case as one of suicide. The report was sent to the magistrate, who, it was said, was a good deal under the control of his sheristádár. The rayats, who had not had much experience in criminal cases, were not aware of this, and neglected to propitiate him; in consequence of which, the report of the dárogah was looked upon with suspicion, and the dárogah of another *thánáh* was deputed

to make a re-investigation of the case. When he arrived at the village, the rayats had again to raise a large subscription, and the case was again reported, suicide. The sheristádár, hearing what a good thing each of the dárogahs had made of it, thought it was too good a case to let drop; and therefore insinuated to the magistrate, that he believed the latter dárogah to be as bad as the former, and that neither of them was a bit better than he ought to be,—and suggested that the *peshkár* of the court should be sent out to see what the real facts were. The *peshkár* was sent accordingly, but the rayats had no more to give; the last dárogah had utterly exhausted their means; so the *peshkár*, having received no reasons to the contrary, reported the case murder, and sent in to the magistrate all the chief men of the village, some as defendants, others as witnesses. From that day the ruin of the village was complete: family after family removed to the neighboring zamindáris; and when we took the farm, there was nothing to mark where the village had stood, but a few little mounds of earth. Now, had the village belonged to a zamindár, how different would the case have been with regard to the rayats! So dreaded are the visits of the police that THE ZAMINDÁR, to whom the chowkeedar would have in the first place reported the discovery of the body, WOULD DO ALL IN HIS POWER TO CONCEAL THAT A CRIME HAD BEEN COMMITTED, AND IT WOULD PERHAPS HAVE BEEN GIVEN OUT THAT THE WOMAN HAD DIED OF CHOLERA; AND IN THIS WAY AN IMMENSE DEAL OF THE CRIME COMMITTED IN THE COUNTRY IS CONCEALED.* But if this mode of proceeding had appeared to be too perilous, the chowkeedar would have been ordered to report to the *thánáh*, and the dárogah would have been ordered out as in the former case; but, on his arrival at the village, he would have found the naib and the zamindár's mooktiar waiting for him. Through them would have been concluded the bargain as to the amount of the douceur he was to receive. The zamindár, being a constant customer, would be able to bargain more cheaply than the rayats could do. The zamindár also would pay the whole amount at once. There would be no oppressive collection of the dribblets due by each individual rayat, to which would of course be added a small fee to the collecting barkandáz. When the amount was paid, the dárogah would submit the rough draft of his report to the Magistrate, to the naib and mooktiar; who would alter a phrase here and there, so as to make it more *pucka*. Before the report was despatched to the magistrate, the mooktiar would set out for the station or subdivision, and make it all right with the sheristadár. No re-investigation would be ordered. The naib would make up his accounts and settle with the villagers, taking of course a little for his own trouble, and a little for his master; but the total amount would be infinitely less than

* The special attention of the reader is directed to the words which we have distinguished by small capitals. Let him also bear in mind that the real or supposed or imaginary criminals are usually made to pay heavy fines to the zamindár. —EDS. *C. C. O.*

the rayats had to pay in the former case; and besides this, they would have saved the immense loss of time and interruption of labour which was occasioned by the three investigations. From the above account, it will be understood how the zamindár protects the rayat from the most dangerous of all his natural enemies, the police.

But he also protects him from smaller enemies, such as the mahájan. He both interferes directly when the mahájan is charging too high a rate of interest; and, by informing him that he will obtain no assistance in collecting his dues, or by threatening to introduce and patronise a rival, causes a fall in his rates; or, in seasons of distress, when from any cause there has been a failure of the crops, he removes the cause of borrowing, by putting off the collection of an instalment of the rent, till the reaping of another crop gives the rayats wherewithal to pay without borrowing.

Had the Santhal pergunnahs been perpetually settled estates, the wretched inhabitants would not have been driven into rebellion: for the zamindár would, for his own profit, because each rayat is worth to him so much a year, have interposed between them and Mr. Pontet on the one hand, and the usurers on the other. The *Friend of India* says, "Mr. Pontet was always raising the rent." So he was, because he served the Sudder Board, who judge of a Deputy Collector merely by the amount of revenue he raises from year to year. They give him no time to allow the rayats to grow richer; no time to mature plans, to make the rayats more wealthy and in consequence able to pay higher taxes. He must show an increase year after year. No excuses are listened to. As the rayats grow poorer, the mahájan charges higher rates, because the risk is increased; and thus the rayat has more to pay, the less he has to pay it with.

The zamindár also makes advances without interest, called *tucavee*, to enable the rayats to settle on a new *churr*, or to cultivate a jungle. These advances are generally repayable in one year. In old villages he advances money for raising *bheetas*, (the mounds on which the rayats' houses are built) receiving a return in the higher rate which that description of land pays. He pays part, sometimes the whole, of the expense of digging a tank to supply a village with water, or a *khal* to drain a large extent of *jheel*. He spends large sums in the establishment of markets, bazárs, &c. In districts where rayats are scarce, he offers a premium to those who will settle on his estates. In all districts the loss of a rayat is felt to be a pecuniary loss by the zamindár: *he is therefore prevented by the fear of incurring this loss, from oppressing the people beyond a certain extent;* and we have seen above, that he renders certain services to the people, which induce them to submit to his exactions. The zamindár who collects the largest amount of illegal taxes from his rayats of any we know, is one who has converted his small zamindári into an asylum for thieves, debtors, and persons of the character of those who joined David in the cave of Adullam; but these exactions are the tax they pay to him for defending them against the police and their creditors.

The model zamindár is the Indigo planter zamindár. And here

it is self-interest again that makes him superior to others. He derives a profit from the rent of his lands, but he derives a still greater profit from the Indigo he produces. The smaller profit is to a certain extent sacrificed to the larger profit. It is for the planter's advantage that he should at certain seasons have the command of a large amount of labour. To have a large number of rayats is therefore an object with him, to be obtained even by reducing the rates of rent lower than those prevailing in the surrounding district. It is also for his advantage that these rayats should be able to furnish him at certain seasons with a large supply of boats, hackeries, bullocks, and ploughs. To possess these, they must be allowed to accumulate a considerable degree of wealth; and thus it is that the planter zamindár is the best landlord, that his rayats are the richest, that the jungle completely disappears from his estate, and that eventually the rent of land rises much higher than in estates where Indigo is not cultivated. It is a pity that there are so few of this class. The policy of the East India Company prevented Europeans from holding lands, till about five and twenty years ago; and now the planters themselves have increased the value of land so much, that but few natives are inclined to part with it.

Seeing then that the relations of the rayat with the zamindár are so many and various, we are inclined to think, that the interference of the missionary between them would be a very delicate task indeed, and one which the want of knowledge of the subject, and the requisite tact and temper, disqualifies ninety-nine men out of every hundred to undertake. We are therefore opposed to Mr. Page's scheme of a "*Defence Society*, whose object it shall be, to protect the interests of every man who is persecuted for conscience' sake." Mr. Page says that if such society were successful, "it would not have occasion to take up many cases." But would the converts who could not pass through a little tribulation be worth much? Would the sincerity of an enquirer be so manifest as it is now? Is it such followers that our Saviour calls for, when he warns us to take up our *cross* and follow him? We are afraid that were Mr. Page "successful," his converts would be of the description of the sojourners in the cave of Adullam above mentioned, "And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him." (1 Sam. xxii. 2.)

Mr. Page proposes to enlighten the rayat on the subject of his rights, and the laws wherewith to defend themselves. Our Saviour advises us, when robbed of our cloak, to give up our coat also; when persecuted in one city, to flee unto another: not to form a Defence Society.*

Mr. Page advises that the rayat should secure at least one good

* On this principle, slavery and any other enormity must not be resisted. Surely A. F. can distinguish between casual injustice, and systematic oppression. The former should be borne with meekness; the latter resisted for the benefit of others. —Eds. *C. C. O.*

receipt for rent, before he comes to be at issue with his landlord by embracing Christianity; and that an inventory be made of all he possesses at the time of the profession of Christianity, in the presence of the chowkeedar and several witnesses. Matthew did not wait to make up his books, nor to close the transactions of the day, when called by Christ to rise from the receipt of custom, and follow him.*

Much as we desire to see the day when Christianity shall be the religion of India, and much as we could wish to see conversions made less painful to the converts than they are at present, still we should, as a zamindár wishing to govern his rayats quietly and lawfully, do every thing in our power to expel such a "Defence Society" as proposed by Mr. Page, from the district in which our zamindáris were situated.

And let us tell Mr. Page, as the result of our experience of twelve years' constant litigation in the East India Company's Civil and Criminal Courts, that, if he were *successful* in several cases, neither his hands nor his heart would be so pure as those of a minister of the gospel ought to be; and, that if he expects that his gaining a few cases will prevent his having to engage in more, that the wise man hath said, "The beginning of strife is as when one letteth out water: therefore leave off contention, before it be meddled with." (Prov. xvii. 14.)

Dacca.

A. F.

II.—*Indigo Planters and Missionaries.*

Although there is some reason to fear lest, by allotting much of our space to papers which refer to social topics, some of our readers should find fault with us, as giving a political character to a religious periodical, we nevertheless feel in duty bound to proceed in the path upon which we have entered. But we solemnly declare that our motive is not factious opposition either to Indigo planters or to zamindárs as such, but an ardent desire to promote the temporal well-being of the agricultural population, on account of its bearing upon their spiritual interests, and the advancement of Christ's kingdom in this land.

We have had far too many proofs of the deplorable condition of the peasantry, to be easily persuaded into a conviction that we have been mistaken in the estimate we have formed of it. One great cause of that deplorable condition undoubtedly is to be found in the utter inadequacy of our judicial establishments—both criminal and civil—and in the utter inefficiency and amazing corruption and venality of our rural police. The power exercised, and, to a very large extent, *assumed*, by zamindárs and indigo planters, may be regarded as constituting a substitute for the power which

* Is A. F. unable to perceive that these precautions, which he condemns, would effectually preserve the native Christian community from becoming what he would call "a cave of Adullam?"—EDS. *C. C. O.*

the Government ought to exercise; and we again repeat, that if all landholders were even tolerably conscientious men, that substitute or supplement would be, on the whole, beneficial. But the evil lies just here, that so few landholders are conscientious men; the great majority looking down upon the peasants as mere serfs. The latter, if injured by the landholders, cannot expect to obtain justice from them; and it would be utterly vain for the poor, in the present state of our judicial establishments, to entertain the hope of obtaining redress in the Government courts. The process is so expensive, so tedious, so impeded by corruption, that the remedy is absolutely worse than the evil, except for those who have a very long purse. The expedient of giving magisterial powers to the more respectable zamindárs and to Indigo planters, which has often been suggested, would have the advantage of palliating the feebleness of Government, and of making landholders responsible for and more careful in the exercise of their power. Much may be said in favour of this proposal; but we would ask, *If it is so difficult now for the ryat, if injured by the landholder, to obtain redress, how much more difficult will it be, when the landholder shall be armed with magisterial powers by the law?*

Another crying defect of the system of landed tenure in Bengal is, that the respective rights of landholders and rayats are not clearly defined. In fact, we strongly suspect that they are almost incompatible, and that it would be next to impossible so to define them as to make them harmonize It is hard to tell who is really the owner of the land, whether Government, or the zamindár, or the rayat. But one thing is certain, viz. that as a general rule the rights of the rayat are only respected by the zamindár, just as far as fear or self-interest compels him to respect them, and no further. There are honourable exceptions to this rule; but they only prove its existence.

The effect of such a state of things upon the spread of Christianity among the rural population may be easily imagined. Rayats are so completely at the mercy of landholders, that if the latter set their faces against their professing the gospel, the former find it almost impossible to do so, without being ruined and perhaps expelled from their homes. Or supposing that they are allowed to embrace Christianity, they are expected not only to submit to all manner of exactions, some of them directly connected with idolatry, but also to connive at all the proceedings which are adopted by zamindárs with a view to gather a harvest of fines from real or supposed offenders, who are in return to be screened from the punishment which the judicial authorities ought to inflict upon them. Remonstrance against, or opposition to, such submission and connivance is punished by the zamindárs with unrelenting severity.

Indigo Planters are, most of them, either zamindárs, or subordinate landholders; and this circumstance led the General Missionary Conference, which met at Calcutta in September last, to ask for a Report upon the degree in which their conduct towards the peasantry agreed with that of other landholders.

It is not for us, at the present stage of the discussion, to express editorially an opinion on this question. But we feel the importance of placing on record the principal documents which the discussion has called forth. In our present issue we publish a communication from James Forlong, Esq. a planter in the Nuddea district, appending to it the reply, copied from the *Christian Intelligencer* for May, in which the Rev. G. G. Cuthbert has vindicated himself and the cause for which he pleads. We must say that Mr. Forlong's paper is much more vituperative than instructive, so that we hesitated to publish it in our columns, until we had obtained Mr. Cuthbert's consent, and found ourselves enabled to add his reply.

Our apology for devoting so much space to these documents is the vital importance of the subject.—EDITORS *C. C. O.*

MR. FORLONG'S PAPER.

Nischindipore, 5th April, 1856.

TO WILLIAM THEOBALD, ESQ.,

Secretary to the Planters' Association.

DEAR SIR,—I duly received the copy of Mr. Forbes's letter, which you recently forwarded me on the subject of the late extraordinary attack made by the Missionaries in Conference on the general conduct of Planters in carrying on their business, and also as to their moral character in private life.

My first impression was, that so much nonsense had better be left to refute itself, forgetting how many attach their faith to anything stated by parties of so much seeming respectability, without making any enquiry as to its truth. The late conference has by no means been the first time a body of clergymen have assailed some section of society in language little consistent with Christian propriety; but I question if a more wanton attack was ever made upon an unoffending body of men who have done so much for the country; and whose faults are few indeed, if the difficulties they have to contend with are [more] fairly considered, than on the occasion to which I have referred.

Happily, however, the statements in question are only remarkable for their utter absence of truth.

I do not say this was wilful, but I do say, when assertions were made involving the greatest guilt,—some proofs ought to have been given of the same, and that the silliest credulity is no sort of justification for much that was said, and seemingly believed.

Mr. Hill, in the spirit of an English clergyman, suggested fair play,—that only one side of the case was before them, and not to condemn so hastily; not much this, to solicit from men who had just opened their meeting by prayer—suggestive of anything but a savage onslaught on their neighbours.

Still the doctrine was much too mild to be acted upon, and men like Mr. Kruckeberg and Mr. Cuthbert had their piety and Christian charity gratified by making the planters worse than the Santhals;—not a Christian among them, and only so many men like Legree and Uncle Tom. If this is the case, what must the Bengal Government be, that either countenances or is in ignorance of all the planters' atrocities! What sort of Judges and Magistrates have we! But it would seem they are often in collusion with the Planters. What sort of guard must the Planter have for carrying on his business among a people so hostile; and in a large concern with 100 to 150,000 and often far more, residing in the villages connected with his property? Questions easily answered: The Government has no knowledge of the crimes imputed to the Planters,—the Courts do not record them, and the Planter and his assistants move about among a people well disposed to them, and quite unprotected,

any hour, either night or day: strange result this, of so much that is unprincipled and oppressive. And I would recommend some of the Missionaries to read Lord William Bentinck's Minutes regarding Planters, and what had been the effect of their industry and enterprise in Bengal, His Lordship was not only a statesman, but one whose Christian principles, I suppose, even Mr. Cuthbert will acknowledge.

As to the question of the morals of the Planters in private life, all I will trust myself to say on the subject is, that if the Missionaries mean to say that the Planters are not so good in this respect as a similar body of men in the Army, the Civil Service, or even in society in general, the assertion is so devoid of truth as to be unworthy of notice.

According to the Missionaries it would seem the Planters scarcely pay for anything, but intimidate the people by a body of lattials as numerous as locusts. If, however, they knew anything about the large disbursements made by a Planter in rearing a most precarious and uncertain crop, and all the anxiety arising from the same, they would speak rather more feelingly on the subject.

As for lattials, they are not entertained by any Planter in this district that I know.

Cultivation forced by lattials on a discontented people, would certainly be a very extraordinary way for any sane man to attempt to make his fortune in Bengal; and to suppose such a thing possible in the present day, is a libel on the Government. It is now 25 years since I came to this district, and during that period I have been connected with the chief large properties in it, and for much of that time have been in a position in which my conduct must have influenced probably, for good or evil, one-half the population in this large zillah, or at any rate capable of being easily shown to have been honourable or otherwise to the European character. Now I give Mr. Cuthbert the privilege of ascertaining what my conduct has been; and if he can convict me, or in any way shew on the evidence of either man or woman, or by a reference to the civil authorities, that I have been guilty of either injustice or cruelty in one case, then he is very welcome to call me a Legree or any other name he thinks proper.

This year the expenditure for the property intrusted to my charge will be several lakhs, and certainly not one rupee of it spent upon lattials. However, I need say no more, for with this I send you some remarks the proceedings at the late Missionary Conference have suggested; and should you approve of the same, you can make what use of them you think proper.

It is hard, while a body of enterprising Englishmen are carrying on their business in a country like this, in the most orderly and respectable manner it is possible to do, that they should be held up to public execration, in the shameless and unprovoked manner they have been, and it causes greater sorrow to think on the quarter from which the outrage on their feelings has sprung.

(Sd.) JAMES FORLONG.

Some remarks on some statements made at the late Missionary Conference by the Rev. Mr. Schurr, a German Missionary, &c. &c.

I see both the *Hurkaru* and *Englishman* have noticed the attempt at a late Missionary Conference, to hold up the Planters as specimens of what may be done by a body of men free from all restraint, either legal or moral; and the charges indulged in at their expense were so extravagant as to cause sorrow to predominate over every other feeling, that a number of clergymen should judge so hastily, speak in such an unchristian spirit, and then support their case by arguments so lamentably feeble and unjust.

When the charges in question were first brought forward, I was strongly urged to notice them; but my own impression was, that silence was the best reply, thinking that such nonsense would carry its own refutation; and I regretted that Mr. Forbes of Dacca had moved at all in the matter, clear and convincing as his letter was. Now, however, I discover that there are some amiable people whose opinion cannot altogether be disregarded, and who choose to attach great weight to anything stated by men who profess to have given up all the pleasures and comforts of life in the discharge of cheerless and thankless offices, for the salvation of their fellow creatures: while others again, like the Editor of the *Friend*, long for a sneer or snarl at the planters, come from what source it may;—who carefully even kept from his paper the slightest notice of the compliments recently paid them by his favourite Governor General.

As regards what fell from most of the missionaries, I look upon what they stated with far more pity than blame, as most of them are pious, good men, but with little knowledge of the world, and still less of the native character; and it was only painful to see how egregiously they had been imposed upon;—but I can make no such allowance for Mr. Cuthbert, and I beg to tell him that;—if he will accept the hospitality of one, not disposed to thank God that he is better than his neighbours, though trying to do what good he can, and only sorry that the best should be able to do so little, I will undertake in a short time to prove to him that the charges brought against the planters are not only untrue, but so much so, as to give them the appearance of being wilfully false, and that misconduct among them is just as rare for their number, as it unfortunately happens to be among the missionaries themselves. What Mr. C.'s definition of a Christian may be, I know not; but if it means a man who maligns his neighbour, traduces him publicly, indulging in cruel aspersions regarding him, without substantiating the same by the slightest shadow of proof—who supports the rayats to get up a petition against the landholder for a re-adjustment of the land, to gain for them an interest in the same on the plea of their paying willingly twice the rent to Government the zamindars now do:—I say, if this is Christianity, then I have long mistaken its cardinal virtues; and erred also in not knowing that the socialist doctrine to pillage the rich, to divide among the poor, had a much higher authority for its justice than Monsieur Proudhon.

In this district there is not a missionary who does not meet with the greatest respect and courtesy from every planter; but who is also treated by the people with a far greater degree of consideration, when preaching in the villages than they would meet with, unless it was for a certain degree of regard for the European residents around them; and in this neighbourhood, where Christianity has at all spread, the Factory and the Mission Church have sprung up side by side. If planting, and the circulation of the large capital connected with it, have not benefited the people, how is it that the country here is gradually changing from a wilderness to a garden?—how is it that land is becoming yearly of more value?—and that where 2½ times the rental was thought a few years ago a fair price for the subtenure styled a Putnee, it should now be nearly double? I do not mean to say that the system of Indigo Planting is all that could be wished, or that no man engaged in it is liable to reproach; for on the contrary, with a needy and improvident class of rayats who require an advance for every crop they have to grow, and who try to evade every contract as soon as made, there are acts now and then of seeming harshness to men who know nothing of the provocation that caused them. But, on the whole, with, I trust, as earnest a desire to do what is right as Mr. Cuthbert, and after the most careful consideration I can give to the subject, it is clear to me, that every European in any district in Bengal is a gain to the people, and that the evil example now and then as regards the observance of Sunday, &c., of which the missionary complains, (and this far from being confined to Planters,) is as nothing compared to the good the exercise of his energy and capital creates around him. In short, any respectable European is a nucleus of independence in the neighbourhood in which he resides, preventing either Zamindars, Mahajuns or Police showing their rapacity in the way they are too often disposed to do. I do not say this is done from any high moral feeling on the subject; but from a strong self-interest he has in seeing that the people around him are as well treated and prosperous as circumstances will admit. An Englishman abroad, if he does carry some of his country's vices with him, takes also some of her virtues; and conspicuous among the number, as a general rule, is the love of fair play, whatever some German gentlemen may say to the contrary.

It is now fully twenty-five years since I became a resident of this district, and during that period I have seen a most agreeable change in the condition of the people, and a far greater degree of comfort in all the villages. The change has also been most gratifying in the content and general good will of the people to the Planter, who is known by all the respectable rayats to be their best friend, and much their most liberal landlord. Most of the Planters are now large landholders, and the rayats' rents are fixed upon a very different scale from what Mr. Schurr asserts; for in place of being one Rupee per Bigga, they are three and very often four Biggas for the Rupee; and this I state only as a specimen of the exaggeration indulged in at the late Missionary Conference. I grant, many of the Christian rayats have to pay one rupee per Bigga for their lands, for they are,

generally speaking, from the poorest class, and have never known what it was to possess a jummah; so they lease just what lands they want, not so often from their zamindar, as from their fellow-rayats, at of course a higher rate than a rayat pays for a jumma of probably 100 Biggas with one-third lying fallow. When clergymen make assertions, they ought to be most guarded; whereas on a recent occasion they seem to have allowed themselves a latitude in speaking about others, consistent neither with Christian propriety nor common honesty. To believe the Missionaries, one would fancy an Indigo district to be a sort of Tophet on earth, where every shameless outrage was practised with impunity.

Now where is the proof of all this? To me it is invisible, and so far from this (I speak as regards this district), I see around me a people contented and quiet,—crime rare indeed; in fact, a singular absence of all serious miscondnct for so large a population, as the records of the Magistrates' Courts most clearly shew.

I see, also, around me my fellow Planters, whose habits as gentlemen will bear the strictest test with any similar number of men in India, either in or out of the service; and I am utterly at a loss to understand the meaning of such an outbreak among Missionaries, with whom I have been in the habit of associating, and who have never hinted to me any of those dark crimes, which nobody, seemingly, knows anything about but themselves.

Assertions cost nothing, and it is just as easy for the Missionaries to assert all they have done, as for the Editor of the *Friend* to say, that the decisions of the Sudder Judges "utterly destroy the moral sense of the community," but when so much is asserted without proof, it only shocks every man with the most ordinary sense of honesty or good taste. The bitterest tales told to Mr. Schurr about the Planters, can be nothing to those that continually reach me of the misconduct of the Native Christians, but I have little desire to touch on this subject, and would rather hope that better things will come by and by.

Twenty-five years ago, when the then Governor General, Lord William Bentinck, was at issue with the Court of Directors, as to the unrestricted settlement of Europeans in India, and as to their holding lands in their own names, a commission was issued by him, and orders sent by him to all the official authorities in Bengal, Behar, and the North West Provinces, to report what had been the conduct of the European settlers, and the effect of their trading operations chiefly as regards Indigo.

The result of this enquiry was most favourable, and the Governor General recorded his sense of the same in a minute most flattering to the Indigo Planters as a body. About the same time two of the most influential Native Gentlemen in India, the one at that time possessing great wealth, the other eminent for intellectual capacity that would have distinguished him anywhere, *i. e.*, Dwarkanauth Tagore, and Rammohun Roy, both recorded their opinions equally favourably about the Planters,—the former as to what the system of planting had done in benefiting his large zamindaries and his tenantry; the

latter in words which I will not weaken but report them as they were then given to the public, as follows:—"As to the Indigo Planters, I beg to observe that I have travelled through several districts in Bengal and Behar, and I found the natives residing in the neighbourhood of Indigo Plantations evidently better clothed and better conditioned than those who lived at a distance from such stations.

"There may be more partial injury done by the Indigo Planters, but on the whole, they have performed more good to the generality of the natives of this country than any other class of Europeans, whether in or out of the service."

Now after all this,—after Indigo capitalists have had a far wider scope in selecting good men for the management of their properties; after a degree of liberality has been introduced which leaves the Planters little indeed, except when prices are high, and after all the highest civil authorities have recently acknowledged the great benefit the Indigo Planters as a body confer on the country, I ask, in sorrow, good men like Mr. Ogilvie, Mr. Hassell, Mr. Hill, where inquiries such as the Missionaries have taken up relating to secular matters are to stop? For if the morals of Planters and the system of planting are questions for a Missionary conference, the state of the Police, the evils of the revenue laws, the morals of Civilians, come all within the same category, and must bring destruction on all Missionary enterprise, disgusting and discouraging its warmest friends. Such men especially might remember the text, "Who made me a judge or a ruler over thee?" and [should leave] all the civil authorities of the country to do what they think right, without arrogant interference on their part.

Clergymen interfering in secular matters are always out of place; but a body of Missionaries acting as they have recently done in conference, endeavouring to destroy the character of the whole European settlers in Bengal, is something that awakens both the ire and sorrow of the best and mildest Christian.

Mr. Kruckeberg even longs for the Santhals in preference to the Planters. Poor man, I fear if his wishes were gratified, he would find them dangerous guests in his comfortable parsonage, and we should hear little of him or his Christians again in a hurry. Mr. Schurr says in his report, that he only intends to attack the system of planting, and to say nothing personal; and then immediately after he accuses the Planters of "incontinence, severity, and brutality," accusations requiring a good deal of self-control to answer with the respect due to a clergyman, and to a worthy good man, but whose knowledge of the world or appreciation of the native character are not the most prominent points of his mind.

As to the last two charges, I may drop them: for what I have already said, will show that neither one nor the other could have produced such results: and to the first all I can say is, that it is untrue, if it refers to this district, and I firmly believe and hope of any other. Here especially I should be justified in repelling such a charge in the most indignant language, for there is not a shadow of truth in it; as it has long been a rule with every Indigo proprietor,

and a point of honour with every one, to be particular on this very subject, as anything lowering the European in the opinion of the Native, reduces very much the value of his services, and I am not aware that anything would do so more than unrestrained sensuality.

So far from this being the case, any Clergyman may go into the house of any resident in this district, young or old, and live for a month, without either hearing or seeing anything that could offend the most sensitive. You see, I treat this charge merely on business grounds; leaving alone the moral ones, with which it would be simple impertinence for me to meddle. Yet, still I may say, it would not be very strange if they are sometimes quietly violated, for Indigo proprietors offer no premium on marriage like the Church Missionary Society, or a pecuniary consideration for each olive branch added to the Missionary's household, a good way of preventing clerical impropriety, for which it may possibly be intended; and also if one may judge by the results, a happy way of making young sinners, whatever effect it may have in converting old ones.

I would now beg, however, that during the next Missionary Conference, we should be favoured with some suggestions as to how agricultural operations in Bengal are to be carried on; for as regards the rayats, the Missionaries have come to the clear conclusion, that the Government is not their friend, nor the Law, nor the Civilian, nor the Chaplain, nor the Planter, nor the Zamindar, nor the Mahajun; but that the only party who has the least human sympathy with these God-forsaken victims of oppression is—the Missionary:—a pleasant conclusion this, for some German gentlemen who have not made a bad exchange, even as regards this life, in giving up the banks of the Rhine for those of the Ganges. Hitherto also, the only salve offered by the Missionaries to correct all the mis-rule of which they have complained, is the Gospel, and the division of the property of the landholders among the people; but probably Lord Canning and Mr. Halliday will not think the last very consonant with the spirit of the former; so unless something else can be found out, the clergy may only again have an opportunity of showing themselves to be what history has ever proved them:—the most short-sighted managers of their own affairs,—the most dangerous and reckless advisers in those relating to the State.

Mr. Cuthbert says, he remembers but one Christian gentleman connected with Indigo, and he was ruined. Now what is this intended to mean?—I know not, unless it is, that the rayats cannot understand an honest Christian way of dealing, and that the man, who carries on his business in such a spirit, must be ruined:—a strange argument this in favour of the poor and oppressed rayat. But, after all, Mr. C., though unintentionally, is not very wide of the truth, for I beg to tell him that no man can carry on any agricultural business in Bengal without possessing both wealth and power, as is every day evidenced by the ruin of the small Mahajuns, none of whom either carry on their business on any Christian principles. Every Mahajun now, who can possibly afford it, tries to secure a proprietary interest in the villages in which he carries on his busi-

ness, to enable him to keep his rayats in order, who would otherwise laugh in his face when the day comes for payment.

All practical men know that a rayat will neither pay Government, the Zamindar, Planter, or Mahajun, unless he is made to do so, and even the Zamindars themselves would never pay their rents with any regularity, unless a quarterly Collector's sale reminded them rather stringently to do so; and the exact degree of power to be exercised by all these parties in protecting themselves, is not quite a question to be settled at a Missionary Conference. The Missionaries therefore would act more judiciously in attending to their own business, leaving such matters to be adjusted by parties better acquainted with them, and to the civil authorities whose duty it is to do so. If this nonsense is not stopped, I suppose we shall have, one of these days, a Missionary reporting on the morals of some district Judge or Magistrate, or Brigadier or Colonel, complaining of their example, and sowing, as the clergy so often unhappily do, the demon of discord every where.

Mr. Cuthbert, at the last conference, threatens the planters with some extraordinary revelations, and that the people at home are to be astonished with a new edition of *Uncle Tom*, in which the planter is to figure in the character of Legree,—a menace which I look upon with contempt. And I only hope my fellow planters will do the same, and not allow the follies upon which I have been commenting, to in the slightest degree, alter the courtesy hitherto invariably shown to the missionary; for it would seem to me that some men, in that capacity, would rather like a little unkindness, something to talk of as persecution, which I trust they are not likely to meet with.

I would beg, however, to tell Mr. Cuthbert that a clerical Legree is much worse than a slave-driving one; for if the brutality of the latter causes loathing, the former, with the gospel on his lips, and malice and all uncharity in his heart, produces a feeling of intenser disgust.

If in addressing you I have said one word the mildest person would condemn, considering the provocation, I deeply regret it; but I fear not any one will think so. To me the conduct of the Missionaries has been a source of more pain than I think proper to state; for I fear that such proceedings, unless checked, will seriously interfere with their usefulness, and produce a spirit of antagonism, where all should be in harmony. And I wish, as they come in the name of their great Master, and like the fishermen of Galilee, they would remember the wondrous beauty of the doctrines He taught on its shores and on its waters, and that his chief precept was charity in the way of thinking, hoping and judging kindly of our neighbour. If they would do so, they would try then to spread his word, not in strife, but in the spirit of gentleness and good will to all, letting the fabric of the Christian Church, they are trying to rear, grow up with peace as her chief hand-maid, springing quietly into majesty like the first glorious temple on Sion's mount, in the building of which—

> "No hammer fell, no ponderous axes rung,
> Like some tall palm the mystic fabric sprung."

And now will Mr. Cuthbert allow a layman to recommend a chapter of the Bible for his perusal? If so, and he will turn to the 3rd chapter of the general epistle of James, he will possibly discover what manner of spirit he is of. At least he will find something he has clearly not hitherto understood; and while pondering over the last three verses, containing nearly all the Law and the Gospel, he may possibly learn not in future to judge either so hastily or arrogantly his fellow man. And, with this little parting advice to our chief clerical slanderer, I must say good bye for the present.

Yours faithfully,
JAMES FORLONG.

Nischindipore, April, 1856.

The Rev. Mr. CUTHBERT's reply appeared in the *Christian Intelligencer* for May. A brief editorial is prefixed to it, which well deserves to be introduced here also.

PLANTERS AND MISSIONARIES.

This is not the first time that the above designations have been brought into a sort of juxta-position, which denotes, in a measure, Planters *versus* Missionaries, and so we fear they must be regarded as standing now.

We deeply regret the spirit that has been manifested by some of the certainly respectable class of indigo cultivators, against a number of men, who (even though it could be shewn that they had fallen into errors, and spoke of things which they understood not) are admitted by all to be, for the most part, good and well intentioned men, and who, it must be seen, could only have raised their voice in public on the subject of indigo cultivation, and its effects upon the poorer part of the native population, because they thought and felt, (perhaps mistakenly, but still thought and felt strongly), that duty called upon them to do so, because things as they are present a new and formidable hindrance to the spread of Christianity in the land: and also because numbers of poor native peasants, both Christians and others, who feel them to be their real friends, are constantly appealing to them, to plead their cause, and obtain for them a hearing by the Government of the country, which they (in their rustic simplicity) think ought to be a paternal Government, and to hear the cry and right the wrongs of the poor and friendless. Yet from the spirit manifested by some of the planters, and the attacks made by them upon certain Missionaries who ventured to speak the truth, or what they thought to be the truth on this subject, at a meeting of Missionaries, it might be supposed that the former really thought the Missionaries had made a wanton and groundless assault upon them,—indeed one of them calls it "a savage onslaught!!"—merely to gratify some unaccountable rage for abuse or conflict, as foolish as it would be inexplicable and unbecoming: for these planters are the neighbours, the friends, and in many cases almost the benefactors of those very Missionaries: and the natural inference must be in all moderate and reflecting minds, that there must be something very sad and serious, (or at least thought to be so by the

Missionaries) to impel them thus to come forward at what must be such a sacrifice of personal feeling, and such a risk of disagreeable and distressing consequences to themselves.

We think, then, that they are entitled to a fair hearing, not only on account of their office and their personal character, but also for the sake of the great and sacred cause, which they say and think is involved in the subject of controversy. It is on this latter ground chiefly, that of the alleged connexion of the question with the interests of the spread of the Gospel in India, that we publish in these pages the following Statement; and we would say to the Missionary body. As you have put your hand to this work under a sense of duty, and doubtless after having sought guidance from above, go on with faith and with boldness, but yet with moderation and with true charity; be not weary in well doing until your object be accomplished;—"*Stand fast in one spirit, with one mind striving together for the faith of the Gospel, and in nothing terrified by your adversaries; * * for unto you it is given, in the behalf of Christ, not only to believe on Him, but also to suffer for his sake.*"

Statement by the Rev. G. G. CUTHBERT, M. A., *in reply to Remarks by* A. F. *and* JAMES FORLONG, *Esq.*

Two or three friends having called my attention to attacks made upon me publicly and by name, in consequence of a few ill-reported remarks of mine at the Missionary Conference in Calcutta in September last, when the subject of the influence of the Zemindary and Indigo systems of Bengal on the progress of Christianity amongst the people was under discussion, I feel it due to truth and justice, as well as to myself, to make this defensive and explanatory statement.

I have been told that similar attacks have been made in the *Englishman* and other newspapers; but these I have not seen. What I have before me are the communications of "A. F." to the *Oriental Baptist* of March last, and of Mr. James Forlong of Nichindapore, in the *Hurkaru* of the 15th instant.

It might be, and probably is, thought by such of the readers of these communications as have not seen the reported remarks on which they are founded, that there must have been in those remarks something very atrocious, to call forth such angry and violent abuse. I will therefore repeat them here, *i. e.*, I will copy *verbatim* the report of them, as given in p. 116 of "Proceedings of a General Conference," published at the Baptist Mission Press, Calcutta. The Report is as follows:—

"The Rev. G. G. CUTHBERT stated that he had been appointed Convener of a Committee of the Calcutta Missionary Conference on this very question. He would propose that as many cases as possible, well authenticated, should be brought before the public. This might produce a great effect on public feeling, such as has been produced by Uncle Tom's Cabin. Let such a statement be sent home and introduced into Parliament.

"He has lived in an indigo factory for twelve months in the Krishnaghur district. He has found the planters most hospitable and kind:

out all that he saw gave him the conviction that the system is a forced system, and is stained with oppression and cruelty. On the other side the planters have their replies. They say: We have the worst class of people to deal with: we must fight them with their own weapons, which include lying, chicanery and deceit of every kind. The underlings say: We must do what we are required to do: many men of good principles, and many religious men have engaged in it. The headmen say: What else can we do? We must cultivate indigo, and we cannot do so, unless we do it in this way. Again, many of the younger men really do not know all that is going on, and all that is done in their name. The rayat never makes any thing of his crop. If he has too many bundles of indigo, the sircar quietly puts some of them to his own credit. He has never heard but of one thoroughly Christian man remaining in it; but he was ruined."

It is for this that I have been assailed with the most unsparing vituperation, as the "chief clerical slanderer" of the planters, one "with malice and all uncharity in his heart." This, with somewhat similar remarks made by others at the same meeting, is what is called by Mr. Forlong "a savage onslaught," marked by "nonsense," "the silliest credulity," "utter absence of truth," "a latitude consistent neither with Christian propriety nor common honesty," "making the planters worse than the Santals," "not a Christian among them, and only so many men like Legree and Uncle Tom," (! sic)—&c. &c.

I will make no remark upon the very questionable courage of the writer, who thus heaps upon a number of clergymen abuse which he would scarcely dare to cast upon laymen like himself. But he has calculated rightly. He is quite safe, as far as I am concerned,—and I feel assured I may answer for my brethren too,—from either resentment or retaliation. I, for one, have far too grave a feeling of the importance and the sacredness of the cause at stake, to allow interested persons like Mr. Forlong to convert a great question of justice and benevolence to the oppressed and friendless, into a petty personal altercation. It is not, indeed, my lot to be personally acquainted with this gentleman, as I am with some of his brother planters; but I have not unfrequently heard mention of his name; and I will return his personal discourtesy to me, by saying at the outset, that I have usually heard him spoken of as one of the best of the planters in his district. Of A. F. I have no knowledge whatever.

I do not know whether many of the readers of this statement will consider the above quoted remarks very flagitious, or requiring a very serious defence; but, at all events, I wish to make upon them the following observations;—and I would, at the same time, refer with pleasure to my valued friend Mr. Schurr's letter on the subject in the *Oriental Baptist* for this month.

1. The Report is far from correct. I did not see it before publication,* and am not answerable for its bad grammar, bad sense, bad ar-

* In justice to the publishing Committee we must observe here, that at the late Conference the various speakers were requested to inspect and, if necessary, to correct the notes which the Reporter had taken of their addresses.—EDS. *C. C. O.*

rangement, and what is of more consequence, misrepresentations (doubtless unintended) and omissions of what I actually said. The reporter would seem to have made his report from a not very perfect recollection of what he had heard; and to have jotted down a word or a sentence, just as it occurred to him, without any regard to order or coherence.

2. I am not quite sure that it can be gathered from the address as reported, though I think it might by a candid reader, that my object in rising to speak at all, was, in part at least, to supply what my friend Mr. Hill is so justly commended for desiring, viz. something "on the other side;" some thing, in fact, of what the planters could and did say for themselves. This I could do better, perhaps, than any one else then present, as I had resided for a good part of a year in an indigo factory and amongst planters—(though I may as well add, to prevent misconception, not exactly by the invitation, or as the guest of any of them),—and had met a good many planters from time to time, and often discussed with them the character, difficulties, evils, &c. of their system, in a friendly way, but still, I trust, with the frankness and fidelity which became a Christian man and a Christian minister. I had met with several different classes of men amongst them; some lately arrived in the country, some long inured to the work, some in an inferior position, and some in that of managers or proprietors of extensively ramified Indigo concerns. I gave the substance—to the best of my recollection of it—of what I had often heard stated by gentlemen of these several classes in defence of the system and practices in use among them. In doing so, I testified again and again to the many commendable social qualities of the planters, to their usually gentlemanlike demeanour and kindness to Europeans, their marked deference and civility to myself, their hospitality, friendliness, &c. &c. And yet it might be supposed from Mr. Forlong's account that I did nothing but make an attack upon the planters, as gratuitous as it was malignant; for, if it is so utterly silly and unfounded, as he would represent, no imaginable motive can be assigned for my making it.

3. It is true, I was unable to stop at what I have just mentioned. I should have been untrue to the cause of justice, and unfaithful to my own convictions, besides that I should have appeared to falsify much that I have said to my planter friends personally, had I allowed it to be supposed that the arguments and palliations, which I had honestly endeavoured to represent in their full force, had convinced me, or reconciled me to the system as conducted in Bengal. I felt bound to express my own deliberate conviction, and I feel bound,—at any hazard of reproach and obloquy,—here to repeat it, that I have seen and heard nothing yet to alter my conviction, that the system of indigo cultivation and manufacture, as conducted in those parts of the country I am acquainted with, is "a forced system, and is stained with oppression and cruelty." An oppression and cruelty, however, I will add here, not by any means always exercised by the planters themselves, but sometimes without their knowledge, and often contrary to their wishes, but

still connected with the system as at present in operation in this country.*

4. Amongst the many corrections I should like to make in the report of my observations, are these:—I could not have said,—(though at this distance of time I cannot distinctly recollect every expression used)—that "the rayat never made anything of his crop." What I meant to say was, in attempting to explain the general unwillingness of the people to cultivate indigo, that I believed the rayat seldom made anything of his crop *in the long run;* for it being a sort of maxim, that "the factory bears no loss," the abundance of good seasons (even if he gets credit for it) goes in most cases, I believe, to make up for the deficiency of the bad ones, so that the rayat is seldom the gainer, besides that the indigo work takes him away from what would be more directly advantageous to himself.

Again, the observation was mine, (though the report seems to represent it as quoted from some one else), that "Many men of good principles and many religious men have engaged in it"—indigo cultivation. But I fear I must bear the renewed storm or Mr. Forlong's indignation and invective, when I repeat again, that I had heard of but one thoroughly Christian man continuing to carry it on, and that that one was ruined. I spoke of the extent of my own knowledge. I did not mean to say that there are none such; but that I had heard of one only.† By "a thoroughly Christian man," I mean a man, who aims at "seeking first the kingdom of God and his righteousness;" (Matt. vi. 33.) following the footsteps of the Saviour, and living for eternity rather than for time; one, in fact, whom the world would call in contempt "a Saint;" and though I shall regret to exasperate Mr. Forlong by it, I cannot help saying, that from what I have seen of the system, I cannot understand how any such man can continue to carry it on as it is carried on here.

I might stop at this point. I have said all I think it necessary to say in reference to the invective poured upon myself, and in explana-

* I do not know anything of the system as it operates in Dacca and some other places. But there were persons present at the conference meeting when the subject was discussed, who are acquainted with Dacca; and they did not correct the statements made. I had often heard that a better system prevails in Tirhoot; but, I met, not long ago, a professional gentleman, who had been for some years resident in that district, and knew both the planters and the people well; and from what he told me I could not but come to the conclusion that the same evils which I was aware of in the system nearer Calcutta, prevail to an equal extent in Tirhoot.—I ought in candour to add, that I have, still more lately, conversed with a friend in the Civil Service, who was for some time stationed in that district, and it is his opinion that the indigo cultivation does not press so heavily there upon the rayats as in some other places; which he ascribes to the larger proportion of *neej* cultivation, (i. e. cultivation on his own account of lands held on lease or otherwise by the Planter himself) that prevails in those parts.

† I have since then heard of another who did carry on indigo cultivation, as manager and partner, for some quarter of a century. He is now dead; but one survives who knew all his affairs and feelings, and from that person I learn that the business, conducted as his religious principles obliged him to conduct it, *barely paid.* And the testimony of that surviving friend is, that indigo cultivation is to the rayat hard and oppressive; and to the conscientious and kind-hearted planter far from profitable.

tion of what I before stated on the subject in question. But if it were only for that, I should not have felt called on to write this paper at all; and I feel, it would be a pusillanimous shrinking from the cause of justice and humanity, yea! from the sacred cause of the spread of the blessed Gospel, and the salvation of thousands in this land,—for that is what is at stake,—if I were to content myself with saying only what my individual concern in the controversy requires. As the matter has been opened, let us, in the Lord's name and looking to Him for his help and blessing, go forward humbly but firmly in the endeavour to befriend the poor oppressed native, and take one obstacle out of the way of the spread of the gospel in India. We had counted the cost before touching the matter at all; and I trust that no amount of personal misconstruction and obloquy will be suffered to deter the friends of humanity and religion from their course.

Mr. Forlong and "A. F." would seem to intimate that there is no cause or call whatever for any interference in the matter; that the rayats are contented and prosperous; that the work goes on, on the whole, very well; and that it is only ignorance and silliness that lead the Missionaries to think there is anything seriously wrong.

But I trust there is too much good sense in the community to take the assertion of interested (however respectable and well intentioned) parties, as proof in a case of this kind. However low the estimate some persons form of the judgment and practical wisdom of Missionaries, it must at least be admitted, that in this case they are altogether disinterested parties, or if interested at all, it is in keeping on good terms with the planters, who are the nearest and most influential, as well as in many cases the most friendly neighbours they have. Now that a number (40 or 50) of such men, some of whom have been 15, 20 and 30 years in the country, and amongst whom, let me add, are as able and sound-minded men as any in India, should, on a solemn occasion, such as never occurred before, of a general conference on matters bearing on the interests of Christian Missions in India, have thought it necessary to place amongst the subjects for discussion, "The influence of the Indigo and Zemindary systems on the spread of Christianity," and should have assented generally to the statements made at the meeting at which those subjects were discussed, and have adopted resolutions in general accordance with those statements, whilst at the same time those statements were all "nonsense," "only remarkable for their utter absence of truth," and indicative of "the silliest credulity" in those who made, and of course inferentially in those who credited them;—I say, I feel too much confidence in the general good sense and good feeling of our Indian community to suppose that this can be received as credible.

But it is asked, how can Missionaries, whose business it is simply to teach and preach the gospel, know anything of indigo cultivation, with which they have nothing to do? It is true, they may and usually do know but little of it, as an art or a speculation, but respecting its influence on the interests and happiness of the poor peasant, respecting his feelings in regard to it, and to those who carry it on, Missionaries know more, and have better means of knowing more, than any other

Europeans in the country, just because they have nothing to do with it; and because they live amongst and converse freely with the people who feel that they have in them disinterested friends, to whom they may open their minds and disclose their grievances in a way they dare not do to the planter himself, and they have little or no opportunity, even if they had the courage, to do to the Civilian or other government officers.

And this leads me to say that I cannot but agree with my friend Mr. Wenger's statement, (much as it is sneered at by Mr. Forlong), that the poor rayat has, in fact and in practice, "no friend but the Missionary," *i. e.*, no one that he can feel towards and apply to as a friend under his grievances, and no one who is disposed to come forward and plead his cause. I do not deny (far from it) that many planters are kind-hearted men; nor that they are very often ready to do friendly turns for the natives, especially in the matter of settling disputes and seeing justice done between man and man, in cases, of course, where their own interests are not involved; for which purpose some keep a sort of little cutcherry, where justice in small matters is often much more easily, more cheaply and more quickly obtained than in the Magistrate's court. I do not deny this. It is done partly,—let us hope, chiefly—from the Englishman's regard for justice and fair play, to which Mr. Forlong alludes; and partly for other objects to which I shall not refer more particularly at present. But the feeling that seems to get possession of the minds of most Europeans, sooner or later after their arrival in this country, is, that the poorer natives are just beings to be used for the purposes of the European, but whose feelings, wishes or interests are not the planter's concern, especially if they happen (as they so constantly do) to clash with his grand object, the turning out of a good crop of indigo. The very names "*niggers*," "*blackeys*," &c., by which the natives are commonly designated, are names of contempt, and mark the estimation in which they are almost universally held.

As to Civilians, they ought to be, and most of them, I believe, are disposed to be friends to the whole population, Native and European. But when young in the country, they don't know the language or the ways of the people; and they are commonly too far off, and too exalted in station above the poor rayat,—not to say, often too boyish and gay,—for him to venture to approach them freely; and when they have gained experience and a knowledge of the language, and with it frequently a real concern for the natives, they are too busy, too constantly surrounded by corrupt and insolent native officials of every grade; and they are besides,—in Bengal especially,—*too often changed*,—for the people to know them, to feel confidence in them, or if they did, to get access to them. The idea is almost absurd of a poor rayat regarding as practically his friend, a Magistrate or Collector, who resides twenty to fifty miles off, and whom he never sees, or if he does, sees him surrounded by a cordon of amlahs, peons, burkundazes, &c., any one of whom would treat him rather roughly if he presumed to seek an interview with the *Huzoor*, irrespective of their wishes and interests. When any great misfortune forces him into such a man's presence, he joins his

hands, and his only thought is to say or do anything right or wrong, to get out of it again, back to the obscurity of his village. There he meets the Missionary, who knows his language, and his ways, and who wishes to win his confidence for the man's own best interests. To him he can tell his tale, sure at least of some regard and sympathy, and thus he learns to regard the Missionary as his friend; yes, and I must repeat it, "his only friend." Missionaries have begun to shew themselves so now in a new mode; and I, for one, hope they will not shrink back, because they are reviled and sneered at for it by persons whose worldly interest it is to keep the ryots completely in their own power.

Let not the Planter however deem Missionaries his enemies, because they take the part of humanity and justice. Far from it. I am sure I may say for my brethren, as I do for myself, that whilst we desire to be the friends of the ryot, we are not the enemies of the Planters. We only ask that the feelings and rights and interests of *both* should be regarded and upheld, and not those of the Planters only; that, in fact the inalienable right of every subject of the British Crown, JUSTICE FOR ALL, for the poor as well as for the rich, for the weak as well as for the strong, should be practically extended to India.

Nor, let it be supposed that Missionaries consider the ryots as merely innocent and virtuous sufferers. No: they know well the deep deceitfulness and depravity of the native character; and are aware both how much caution must be exercised in giving credit to their representations, and also how much the difficulties of an upright and conscientious Planter, who wishes to act rightly and kindly, are increased, by having so unprincipled a body to deal with. Still, with all their faults and vices, and they are many and great, the peasantry have feelings and rights; and it is not by disregarding the latter, that we are most likely to cure them of the former.

To prevent this statement extending to an excessive length, I must pass over some points I meant to advert to, and omit the mention of sundry facts, illustrative of my positions, but requiring somewhat lengthy details and explanations to render them generally intelligible. Let it be understood, however, that *we have facts on this subject ready to be produced.*

Mr. Forlong challenges us to prove injustice or cruelty against him. Very probably it would be impossible to do so. Nor do I know that any one has laid them to his charge. I have before said, that I have heard him spoken of as one of the best of the Planters, amongst whom, I repeat once more, there are many men of estimable private and social characters. But, after all, this proves little. It is arguing from particulars to generals, in a manner more specious than sound. The answer is, that though Mr. Forlong and many other gentlemen are not guilty of injustice or oppression, there are many others who are, and—here is what is objected to,—*the system as at present conducted, admits of and gives facilities for the latter.* When Wilberforce, and after him Sir T. F. Buxton and others, stood forth as the advocates of the injured and oppressed Negro of the West Indies, terrific was the storm of indignation and invective poured upon their heads by the Planters,—I hope Mr. Forlong will not be offended at my alluding to what his

statement at once reminded me of. Instances were cited of kind, generous, tender-hearted and even decidedly pious slave-holders; pictures were drawn of flourishing estates cultivated by well fed, kindly treated, good-humoured and happy negroes, far better off, in most worldly respects, than the majority of European labourers of that day; and it was asked, are these the men you are assailing?—are these the people you describe as wronged, oppressed and suffering?* Again, in still later times, when Lord Ashley, and other noble-hearted Christian friends of the oppressed and friendless, stood forth as the advocates of the poor white slaves, young and old, who were being worn and ground down to the earth under the hard hand of manufacturing speculation, in the mills and mines and factories of free England, they too had to stand a tempest of obloquy and vituperation. Many cases were brought forward of factories under generous and benevolent owners, where the children were not worked to dwarfishness, and where the men and the women had some respite from grinding toil, and some fresh air, and some opportunity of recreation for the body and instruction for the soul. And it was repeated again and again,—These people are not slaves: all that they do they do voluntarily; and they are paid for their labour, &c., &c. In both cases the reply was obvious;—if all were like those you have referred to, it might be well. But there are very many cases of an opposite sort, and *the system gives opportunities for it.* It gives the strong too much power over the weak, more than man can safely be trusted with. This was the reply; and the good sense of the Parliament and the people of England felt its justice, and abolished negro slavery in the British dominions,—not in a day of benevolent enthusiasm, but after years of thorough investigation and discussion. And they are going on steadily to abolish infant and adult white slavery too in Britain, and have in great part done it; not in either case, however, without the vehement reclamations of the parties who had profited by these systems, the West India Planters in the one, and the English "cotton lords" and other wealthy mill-owners in the other; the former loudly declaring that our magnificent colonial possessions, and the latter that our great home manufacturing interests would be ruined for ever by such "unwarranted interference." I think these cases sufficiently parallel to that now in question, to be used by way of illustration.

Lord William Bentinck is referred to by Mr. Forlong, and Mr. Welby Jackson by "A. F." for their testimonies to the improvements in agriculture and other things beneficial to the state, for which we are indebted to the Indigo Planters. Let them have full credit for all this. I know that they promote flourishing cultivation over tracts which, but for them, would have been in comparative barrenness. I know that they put considerable sums of money into circulation in their respective neighbourhoods; and I believe they help to swell, not inconsiderably,

* In this case, too, the Missionaries were most furiously assailed; because they not only stood forth as the avowed friends of the negro, but furnished information regarding his real condition and feelings, such as no other European in the Islands either could or would supply.

the revenues of the State. These are certainly benefits. The same might have been and was said of the West India Planters: without them those rich luxuriant islands would have been almost given over to jungle and wild beasts. But the people of England felt there was something of still greater value to a country than flourishing agriculture and a profitable revenue; viz., impartial justice between man and man, and giving every one his due, not the rich and powerful white man only, but also the poor and helpless man of colour; and it is to be hoped that the same feeling will yet be displayed in the behalf of the poor ryot of India.

As to the money circulated by means of Indigo cultivation; it doubtless is beneficial to all classes to a certain extent. But it is to be feared that though a good deal may pass through the hands of the poorer ryot in the shape of advances or wages, but little of it ever finds its way into his *pocket*—to use an English phrase. It is absorbed, on one pretext or other, by the various employés of the factory, the Gomastahs, Sircars, Ameens, Peons, &c., &c. These are the men that are enriched, and whose dwellings and persons display the appearance of prosperity and comfort to a passer-by like Mr. Welby Jackson. I knew a Gomastah in a factory, whose salary was a mere trifle, but who was known to have scraped together Rs. 20,000. I heard of another lately whose pay was Rs. 25 a month, and who was said to have made, I think, Rs. 50,000 out of the concern in which he was employed. I could mention facts, did time and space permit, illustrative of the various ways in which the factory employés of every sort fleece and grind the unfortunate ryot. A. F. with great simplicity in himself, or else presuming on still greater in his readers, tells a story of his visiting a factory in ruins, and a number of natives gathering about him, and expressing a desire to see the factory restored. These turned out to be the Chowkedars, Ameens, Tagadgirs, Cooley Surdars, &c., &c. of the factory. Of course they desired its revival; for these are the very men who gain every thing by it. They were *the factory servants*, who look upon the factory and the ryots as a sort of estate, out of which they are to squeeze and grind as much as they can, and by every means in their power.

This reminds me to say that when we speak of the oppression and cruelty connected with Indigo cultivation,* we by no means intend (as before hinted) to charge it all upon the Planter himself. Much of it takes place without his knowledge and much contrary to his wishes, by the Gomastahs and various other natives in his employment; who, as is usual with natives, use their power most relentlessly for their own

* And I can assure Mr. Forlong, that it is not Missionaries only that denounce this cruelty. Stronger things than he has yet had to comment on, are said by laymen, practically acquainted with the subject. A friend of mine has often quoted to me the remark of a gentleman not undistinguished in the public and the literary world of India, who was for many years engaged in indigo affairs, and whose name, were I at liberty to mention it, would carry weight with most persons, "That *every chest of Indigo that comes into the market, is stained with human blood.*" This, I must own, is stronger language than I can use from my own knowledge of the matter.

profit. I do not say, that many Planters might not see and prevent more of the evil than they do; but I do feel assured, that most of them would not sanction, if it were brought to their notice, much of the wrong that is done in their names.

And now, to conclude. The struggle which some have long foreseen has commenced sooner than was anticipated, and in a different manner. I believe that it will go on; and must on one side be conducted mainly, as was the contest about slavery, by religious men,—(few others have sufficient motive to engage them in it)—and perhaps chiefly by Missionaries; for they, I repeat again, know more of the state and feelings of the peasantry than any other Europeans in the country. How is it to go on?—In what manner and spirit is it to be conducted? —Are exaggerated statements of evil to prevail on one side, and denial of all evil with vituperation on the other?—Are we to vie with each other in bitterness and abuse?—I hope not. The more candid and conscientious Planters with whom I have met, (and Mr. Schurr states his experience also to be similar), have admitted that there are many evils connected with their business, and that they would gladly see them remedied, if it could be done. None, however, that I have met, seemed disposed to set themselves in earnest about the work of reformation. This is agreeable to analogy and experience. Reforms in any thing long established seldom arise from within. The Missionaries have felt called upon to put their hand to the work, for the sake of the people to whom they have been sent, and of the Gospel which they are sent to preach. They have long talked of it; and some two years ago, appointed a sub-committee of their body here in Calcutta to collect facts and information on the subject. I believe they will go on, as in a sacred cause, in the name and strength of the Lord. But they are far from desiring to array themselves in hostility against the Planters, who (as before said) are often their nearest, most powerful and most friendly neighbours. Their personal feelings and personal interest as well as their Christian principles, would prompt them to shrink from that. They wish not to injure the Planter, but to befriend and benefit the people. And they would like to say to the better-minded amongst the Planters;—Come and unite with us in an endeavour to remedy evils which many of your own body lament and would desire to see removed: you may have to bear a little loss and inconvenience; but you will at least have the comforting consciousness of having done what you could in a good cause; and will be able, with a better conscience and a firmer faith, to ask the blessing of God upon your future labours.

Though aiming at brevity, this paper has grown much longer than I anticipated. I cannot now extend it still further, by suggesting some of the remedial measures, or the steps towards them, which have been proposed from time to time. If it appears advisable, from the reception this statement may meet with, I would propose to do so before long in another paper.

G. G. CUTHBERT,
Clerk.

Calcutta, April, 1856.

III.—*Extracts from the Twenty-sixth Report of the Calcutta Christian Tract and Book Society.*

The particulars of the SALES have been as follows:—Of the Parent Society's publications 6,091 have been sold; with 86 packets of tracts and handbills. Of Ryle's tracts, 911; and of English tracts and books printed in India, 382 copies. 2,280 Bengáli books have also been sold, and 162 in the other vernacular languages of India and in Sanscrit. The total amount realized within the year by sales is Rs. 4,174-11-5.

The following tracts and books have been received into the Depository.

Tracts and Books received into the Depository from 1st December 1854 to 30th November, 1855.

BENGALI TRACTS.		
Address to Pilgrims,	10,000	
Hindu Objections Refuted,	20,000	
Miracles of Christ,	10,000	
On Various Muhammadan Ceremonies,	10,000	
Refutation of Vulgar Errors,	10,000	
Conversation between a Pleader and his Friend,	10,000	
On Drunkenness,	10,000	
		80,000
BENGÁLI BOOKS.		
Investigation of the True Religion,	250	
Anecdotes of Social Life,	150	
		400
SANSCRIT.		
Examination of Religions, English and Sanscrit, Part II	52	
		52
ORIYA.		
Miscellaneous Tracts, &c.	4,699	
		4,699
ENGLISH.		
Tracts,	56,780	
Parent Society's Publications,	1,362	
		58,142
		143,293

The Oriya tracts here mentioned are a grant kindly made by the Orissa Tract Society. At the request of the Mauritius Tract Society, 2000 of these tracts have been forwarded for distribution amongst the coolies in that island.

The following is a list of the issues of all kinds from the Depository.

Parent Society's Publications, ...	4,010
Children's Books, ...	2,081
Tracts and Handbills in packets, ...	86
Ryle's Tracts, ...	911
English Books and Tracts printed in India,	382
Bengali Books, ...	2,280
Sanscrit ditto, ...	27
Hindui ditto, ...	29
Hindustani ditto, ...	93
Persian ditto, ...	13
Tracts, English and Vernacular, sold, ...	2,478
Ditto ditto, issued gratuitously, ...	107,936
	120,326

Mr. Wenger, on commencing his duties as Editor, immediately sent new MSS. to press, and from this cause, the Committee have not been able to publish more than one new book within the year, though the printing of some others is nearly finished. The work published is entitled

Anecdotes on Social Life, and is well known to many in its original form as one of the publications of the Religious Tract Society. It was translated by the late Rev. G. Mundy, and the sum of £15 was contributed by the Parent Society towards the expense of its publication. The Committee trust that it will be found a welcome addition to Bengáli Christian Literature. 750 copies have been published.

Two new tracts have been added to the Society's list, and were both carried through the press by Mr. Wenger. The first is called a *Conversation between a Pleader and his Friend;* and the Committee have great pleasure in recording the fact that it contains the substance of a conversation really held by A. Forbes, Esq. of Dacca, with a Vakeel of one of the courts in that city. Mr. Forbes wrote down the discussion, and it was translated into Bengáli by the Rev. R. Robinson. The tract having been cordially approved by the Bengali Sub-Committee, the cost of an edition of 10,000 copies was kindly defrayed by Mr. Forbes, and considerable interest has been excited by it in the neighbourhood of Dacca and elsewhere.

The second new tract is *Vaishnavism Examined*, a valuable exposure of the evils of that system, by Koilas Chunder Mukerjea, an esteemed native catechist at Kishnagur. Of this tract also 10,000 copies have been printed.

Besides these new works, the following standard tracts have been reprinted, some of them after revision by the Rev. J. Wenger.

Hindu Objections Refuted. 20,000 copies.
Subjects for Consideration. 10,000 ditto.
Address to Pilgrims. 10,000 ditto.
The Miracles of Christ. 10,000 ditto.
Refutation of Vulgar Errors. 10,000 ditto.
Various Muhammadan Ceremonies. 10,000 ditto.

Reasons for not being a Musulmán. 15,000 copies. This and the two preceding tracts are in the Musulmán Bengali dialect.

The Destroyer of Darkness. 15,000 copies.

The Holy Incarnation. 15,000 ditto

The Essence of the Bible. 15,000 ditto.

What Scriptures should be regarded. 10,000 ditto.

The Test of Religions. 15,000 ditto.

On Drunkenness. 15,000 copies.

The Life of Christ, 15,000 ditto.

The last two were very carefully revised by the Rev. A. F. Lacroix.

IN THE PRESS.

The Life of Martin Luther,—translated by the Rev. B. Geidt of Burdwan.

Baxter's Guide to Heaven,—translated by the Rev. R. Robinson of Dacca.

Anecdotes on the Christian Graces,—translated by the Rev. S. Bost. Also a reprint of

Wilson's Exposure of the Hindu Religion,—a most valuable tract, of which two large editions have already been published by this Society.

The condition of

THE FUNDS

has been the occasion of much anxiety to the Committee during the year. A reference to the balance-sheet will shew that much has been done with the money at their disposal:—the heavy debt due to the Parent Society has been reduced by considerable remittances, and a large amount has been paid for the printing of vernacular tracts and books; but whilst many attempts have been made to obtain donations from distant stations—and not wholly without success—the total amount of income from subscriptions and donations has fallen short of that realized in the previous year, by nearly Rs. 1,800. The Committee are grieved by this evidence that the cause they seek to promote has not possessed the hearty sympathies of the Christian public. They have, however, been greatly cheered by the effectual aid rendered to them in this emergency by their valued Vice-President, Macleod Wylie, Esq. in the last few weeks of his sojourn in England. Hoping to stimulate the liberality of a few Christian friends by a brief statement of the nature of the work carried forward by this Society, he addressed to them the following Circular:—

"In returning to India, I am exceedingly desirous to secure aid in a most important and interesting work, with which I have long been connected in Calcutta.

"It is the provision of a Native Christian Literature in Bengáli, to supersede that popular Native Literature, which now, (as education is very rapidly spreading,) is constantly extending its polluting influence, by its idolatrous and astrological almanacs, and its debasing fables and poems, profusely illustrated by woodcuts of the most vile character, in cheap abundance.

"In Bengál we have about Thirty-five millions of people who speak the Bengali language; and in prosecuting their labours, all Missionaries feel alike the increasing need of additional Bengáli Christian works.

"Hitherto, laymen have afforded little assistance in this work, and the burden on those who have felt its importance, has been heavy, and its progress has been impeded by severe discouragements and trying difficulties. Nevertheless, we have been enabled to publish a considerable series of very valuable translations, like the Pilgrim's Progress, the Peep of Day, and the Young Cottager, and a large number of tracts, which have been circulated with a manifest blessing. But the supply has fallen far short of the necessity and the demand, and last year particularly, notwithstanding renewed instances of the deep interest taken in our work by the Religious Tract Society of London, our operations were lamentably crippled, as sufficiently appears in the last annual Report of that Society, under the head of Bengal.

"One of my principal objects in India has been the extension of this work; and after a lengthened and intimate acquaintance with India Missions, I feel that there is no department of labour in which aid is now more urgently required, and none, (except the circulation of the word of God, which is provided for by the Bible Society,) which is more likely to be permanently and extensively useful.

"And therefore now, after having endeavoured, to the best of my ability, since my return to England, to assist all the various Missionary Societies, and to plead for the cause of India, I would beg leave to make a parting appeal for liberal help in that special work in which I have been personally engaged. Since 1849 we have raised in Calcutta about £600 a year, and have received many grants from the Religious Tract Society; but we are still only on the threshold, and in the earliest stages of our undertaking, and we shall require greatly increased resources, if we are to meet the wants of our Missions. It is in my heart, to give a new impulse to the work when I arrive in Calcutta again, (God willing,) at the end of next January, by taking out with me £1000 subscribed for the purpose.

"I propose to apply the money entirely through the Committee of the Calcutta Christian Tract and Book Society."

"MACLEOD WYLIE."

"*Liverpool, November 2nd,* 1855."

In reply to this appeal, one generous friend immediately made a donation of £300, and other liberal contributions followed, which will be more particularly noticed in the next Report. Thus by the remittances before sent to England, and by these recent contributions there, together with the grants already spoken of, the heavy debt of £823-9-11, due to the Parent Society at the beginning of the year, has been cleared away, and the Society will be enabled, without any embarrassment from that cause, to prosecute the great work it has undertaken. Never before has it occupied a position in all respects so advantageous, and if it be well supported now, it will be possible for it to do much more than heretofore in providing both

books and tracts adapted to meet the religious wants of the people of this great province of the British empire. The Committee cherish the hope that these generous gifts of Christian men in England, most of whom have but heard of the spiritual wretchedness of the millions who inhabit this land, will have their due influence upon the liberality of Christians here, whose eyes daily see the idolatry and sin which prevail every where around us.

Surely a peculiar responsibility rests with those who are privileged to enjoy the shining of the true light, in the midst of the very "region and shadow of death," and the Committee would urge upon themselves and all their brethren in Christ the questions, Are we doing all we can for our Master and for those who are perishing in ignorance of Him? Do we feel,—do we pray,—do we labour,—do we give for these poor heathen, as WE should, who have been ourselves purchased with the blood of Jesus, and who must one day stand with the people of all nations before His judgment-seat? May the good Spirit of God lead his people to that thorough devotedness in the service of Christ which they ought to display.

IV.—*Mr.* H. C. TUCKER'S *Book Enterprize.*

This is pre-eminently the age of busy enterprize; and the Anglo-Saxons are pre-eminently the race of inventive and ever-varying enterprize. Of the truth of this remark, the doings of the British and American peoples are the glaring monuments. Even in the stagnant East, their influence, in all directions, is at last beginning to be really felt. We need not now refer to specific illustrations; these are strewn all around us. And then, when Anglo-Saxon energy is impelled by Christian principle and sanctified by Christian grace, how noble the combination!—how glorious the result!

As a specimen of what is meant, let us now briefly refer to Mr. Tucker's book enterprize. On that gentleman's disinterested generosity, and unweariedness in general well doing, we need not now descant. Our single object is to direct and, if possible, fix the attention of our readers on his great and really wondrous achievement in the preparation, translation, publication, and extensive circulation of standard works, in English and vernacular Christian Literature. Wearied, perhaps, with the generally slow and sluggish movements of Societies and Committees, Mr. Tucker's energetic zeal would seem to have been unable to brook endless delay any longer. And so, out he must spring, at a single bound, from the old circle of respectable conventional routine; and on he must rush, at an accelerated pace of his own. Leaving all Societies

and Committees far behind,—and constituting himself his own Society, Committee and all,—on he must speed, untrammelled and alone, in swift career, towards the goal of successful achievment. After all, this is but the resolution of true wisdom as well as true zeal. The longer one lives in this world of plans and schemes—high sounding in words, but insignificant in result—the plainer it appears, that, if one in right earnest wants a thing done, the only way is to set about it at once and do it himself.

Acting, apparently, under some such conviction, Mr. Tucker, —instead of moping everlastingly over felt wants, and idly waiting till some Society or Committee came forward to supply the acknowledged deficiencies,—bravely resolved to breast the arduous task himself. And with him, resolution was not a fine sentiment committed to paper, and then left to execute itself the best way it could; like most of the resolutions carried, it may be, unanimously and amid thunders of applause, at our modern public meetings and great anniversaries. No; it was the resolution of a *man in earnest*. No sooner, therefore, was it formed than the author of it set about the actual work of carrying it into effect. He at once began by writing some books himself, such as the Azimgurh Readers, a Brief History of the Jews, &c. He then, by his fervent pleadings, and the still more effective argument of his own example, roused some of his friends in India and England, to second his endeavours by preparing suitable works. And the works being prepared—either as altogether original, or compiled, or selected and variously abbreviated or adapted,—he secured the services of competent translators into the Urdu and Hindi vernaculars of the North-west Provinces. Once skilfully translated by such masters of the English and vernacular tongues as Mr. Glen, and the native gentlemen, Shiva Prasad, Kali Prasad and others, these works were sent to the press, and large editions of them brought out, mostly for gratuitous distribution, *at Mr. Tucker's sole expense!* The whole case is one which displays so rare a combination of enterprize, energy, perseverance, and self-denying disinterestedness, that we cannot help regarding it as somewhat *unique* in the history of Indian philanthropic effort. That this is no partial or exaggerated estimate, must at once appear from the following list of Mr. Tucker's publications:—

1.—Notes on Education, English.
2.—Azimgurh Reader, No. I. English, 3rd edition.
3.—Ditto ditto ditto, Urdu, by Rev. W. Buyers.
4.—Ditto ditto ditto, Hindi, by Rev. W. Bowley.
5.—Ditto ditto, No. II. English, 2nd edition.
6.—Ditto ditto ditto, Urdu, by W. Glen, Esq.

7.—Azimgurh Reader, No. II. Hindi, by Shiva Prasad.
8.—History of India during the Mahommedan period, English.
9.—Notes on self-Improvement, English.
10.—Ditto ditto ditto, Urdu, by the late C. C. Fink, Esq.
11.—Notes on the Book of Nature, English, 2nd Edition.
12.—Proverbs of Solomon, Sermon on the Mount, and 13th Chap. of St. Matthew, in Hindi verse, by Shew Buksh Shúkul.
13.—A Brief History of the Jews, English.
14.—Ditto ditto ditto, Urdu, by W. Glen, Esq.
15.—Ditto ditto ditto, Hindi, by Mirza John.
16.—Blunt's Elisha, Urdu, by W. Glen, Esq.
17.—Life of our Lord Jesus Christ, and Acts of the Apostles, in Urdu, from H. Martyn's Testament.
18.—Prize Essay on Indian Agriculture and Farming, in Urdu, by H. Fenwick, Esq.

(A pirated edition printed at Lucknow.)

19.—My Note Book, Collectory and Foujdary, 2nd edition.
20.—Ditto ditto ditto, Urdu, by P. Carnegy, Esq., 3rd edition.
21.—Henry and his Bearer, Urdu, by Shiva Prasad.
22.—Ditto ditto, Hindi, by ditto ditto.
23.—Distant Hills, Urdu, by Kali Prasad.
24.—Sandford and Merton, Urdu, by Shiva Prasad.
25.—Tales for Women, (Bámá Munrunjun,) in Hindi, by Shiva Prasad.
26.—Edgeworth's Simple Susan, Urdu, by Kashinath.
27.—Ditto Little Merchants, or Honesty the best Policy, Urdu, by Radha Kishun.
28.—Daybreak, English, by Miss Charlotte Tucker.
29.—Ditto, Urdu, by Esri Dass.
30.—True Heroism, English, by Miss C. Tucker.
31.—Ditto ditto, Urdu, by Shiva Prasad.
32.—Claremont Tales, English, by Miss C. Tucker.
33.—Ditto ditto, Urdu, by Shunker Sing.
34.—Judah's Lion, Urdu, by Esri Dass.
35.—Dunallan, English, abridged from Grace Kennedy.
36.—Ditto, Urdu, by Shiva Prasad.
37.—Divinity of Jesus, Urdu, by Esri Dass.
38.—Cleon and Maia, Urdu, by Shiva Prasad.
39.—Paley's Evidences of Christianity in Urdu, by Shiva Prasad in preparation.
40.—Hamilton's Life in Earnest, in Urdu, by Shiva Prasad, with the Agra Society.

This list we have purposely given entire and with due prominence, that our readers and the Committees of Tract and Book Societies may have visible evidence of what even one man of burning zeal, determined energy, indomitable perseverance, and generous spirit, may be privileged to accomplish.

Many of these works, such as Day-break, are essentially

Christian; while the whole may be said to be pervaded by a Christian tone. Some, such as Sandford and Merton, though not directly Christian, are characterized by a strong moral aim, and cut at the prevailing faults of the natives. This latter work has been extensively read by grown up native gentlemen, and is becoming very popular in the Benares district. Being thus read, because it is liked, it cannot fail to do good, in a general way, by creating a taste for a superior class of writings, which may ultimately supersede the accumulated rubbish of native legends and abominable tales.

The "Notes on the Book of Nature" might form an excellent elementary text-book for Christian Schools. Natural History, it must be confessed, has not hitherto been studied, as it ought to be, in our educational seminaries. But a better day seems dawning upon us. And the little work now named, contains a good deal of useful and interesting information, bearing on the wisdom and goodness of God, in a small space. It has not yet been transferred, as we understand, into Urdu and Hindi, for want of an accredited scientific vocabulary. These languages must be more fixed, and the mode of rendering scientificaly terms authoritatively settled, before such books can be satisfactorily translated.

An independent native, we have been informed, has published a Hindi version of the "Notes on Education" in the hills. Professor Griffith, the official Inspector of Schools in the Benares Division, and Head-master of the College, has taken up the version, and is going to revise it thoroughly,—adding all the recent rules and forms laid down for the use of district and Pergunnah visitors. This, doubtless, will prove very useful in that part of the country. Would not something of the sort in *Bengali*, be similarly useful, in this greatest and wealthiest of all our Indian Provinces?

The "Brief History of the Jews" is becoming popular in the North-west—and specially the Benares Division with its *ten millions* of inhabitants. Besides the many hundreds of the Urdu and Hindi translations of the work which have been gratuitously given away, a large number has been *sold* to natives, at a fair price, by a resident in Benares. This has been greatly owing to the following causes:—Last year, Mr. Tucker proposed a prize of fifty rupees to the student of the Government College, who would exhibit the best acquaintance with the History of the Jews. The prize was competed for by several, and ultimately awarded to a Muhammadan youth, to whom it was given at the annual distribution of prizes in the Benares College last cold season. Encouraged by the success of this experiment, Mr. Tucker subsequently offered Rs. 300

in 15 prizes for *the best Bible Knowledge*, to be competed for by all the pupils and native teachers throughout his Division, on the occasion of the Lieut. Governor's visit there, in December next. All the Missionary Schools at the different stations are training their best pupils to compete, as they feel that it will be considered by the public a proof of inefficiency, not to be able to send up some successful Bible pupils. There is thus a little wholesome emulation infused among the different Societies and Institutions. *Even among the pupils of the Government College, there are some who attend a private class, and are going to compete with the pupils of the Christian Schools.* Why should not a fact like this help to open the eyes of British authorities to the preposterousness of their timidity and cowardice on the subject of Bible education?

The vernacular works in Mr. Tucker's series are of course designed only or chiefly for the North-west. But there is no reason why, being good and suitable in themselves, they should not be transferred into the vernacular of Bengal. These have already, by thoroughly competent men, been *adapted*, in style, idiom, and modes of illustration, to the native tastes and ways of thinking. This itself is a consideration of prodigious importance. And such being the case, why might not Bengali scholars at once translate from these Urdu and Hindi versions? This would make the turn of our Bengali books much more idiomatic than if translated direct from the English. Some such plan is found to succeed admirably in the Upper Provinces. When one translation is made either in Urdu or Hindi, it is comparatively a simple matter, by changing certain words and expressions, to transfer it to the other; and it is believed that nearly all Mr. Tucker's vernacular series might be found capable of being easily turned into Bengali in this manner, not only well, but at a comparatively small cost.

The question is, Who is to undertake the task? Alas, here we have no Mr. Tucker to fall back upon. And, in the absence of the individual man, endowed at once with the zeal, the energy, and the needful pecuniary resources, we must look to some associated body of men to encounter the undertaking. The Calcutta Christian School Book Society, after having accomplished a good work in its day, has recently been united with the C. C. Tract and Book Society—which, henceforth, is to have a distinctive Educational department. What more worthily or appropriately could inaugurate and signalize this auspicious alliance, than a manifestation of the spirit of enterprize, in taking up the series of the Tucker publications, almost, if not altogether, wholesale, and embodying the life and

substance of them in our still sadly deficient Bengali Christian Literature? We cannot doubt that such a resolution would harmonize entirely with the philanthropic designs of their noble-minded proprietor; yea, that he himself might be willing, in more ways than one, to lend his effective co-operation.

Some plan of this sort seems indispensable to the full usefulness of these works. However excellent in themselves, so long as they belong exclusively to a single individual as his own private property, the circulation of them must be greatly restricted,—limited, perhaps, for the most part, to his own gratuitous distribution. This, we have reason to know, is not small. On his tour last year, if we are rightly informed, Mr. Tucker gave away *five* large chestfuls, to the most respectable landholders, officials, teachers, and others. And by individuals from among all classes of the people, they were received, not only readily, but thankfully. Still, however generous the gift, what are even *five* large chestfuls of good and useful books among a population of ten millions? And when books of this stamp and character are composed or compiled, translated and printed, is it not a pity that they should not be generally known, by being borne on the lists of some public Society; and that they should not be made more extensively useful by being *sold* in other parts of the country? Besides, a small edition of 500 or 1000 copies, printed for the author or owner's private distribution, is much more expensive, than if there were a large edition printed, which might reduce the cost per copy, probably a third or a half. Altogether, the desirableness of the series being adapted by some one or other of our great metropolitan Societies, seems so indisputable, that we trust the day of its realization may not be far distant.

Meanwhile, we cannot but express the sanguine hope that Mr. Tucker's example may stir up others, in varying degrees, to imitate. Few can expect to be able to follow him at an equal pace. But to find any number ready to follow so trusty a leader, in so good a path, even at a far distance, would augur well for the future of India. Nobly has he earned the approbation of his own Christian countrymen; and the day is coming when resuscitated India will be glad to enrol his name among its truest benefactors. He has not been ashamed to own his heavenly Lord and Master. At all times, in all places, and among all circles of native society, he avows himself to be a Christian—willing to tell what Christianity really is—and ready to distribute books illustrative of it, as a Revelation from God, and the grand panacea of man's moral maladies. And in so doing, he only acts consistently and well.

Even the natives do not like a man one whit the worse for being stedfastly religious in his own way; rather, thereby, does he rise greatly in their estimation, provided he does not indulge in irritating abuse and wanton ridicule of their's. It is scarcely necessary to add, that this is not Mr. Tucker's mode of dealing with them. He acts as a Christian, he speaks as a Christian, and calmly, as occasion offers, explains the nature of the Christian faith, or, in friendly mood, begs the native's acceptance of some Christian volume,—assured, that, if Divine truth be once seen in its beauty and felt in its saving power, the darkness and the errors of heathenism will flee away. Acting in such zealous, yet kindly and judicious ways, Mr. Tucker, so far from being shunned or disliked by the native community, is every where hailed by them as a friend, whose genial frankness and affability of manner tends to allure and conciliate, while his acknowledged integrity, impartiality and justice never fail to inspire with feelings of confidence and awe.

D.

V.—*Extracts from the Third Annual Report of the Calcutta City Mission.*

Your Committee are able to report two additions to their staff, along with two losses. John Russell began his visits as a City Missionary on the 1st October, 1853, and won the confidence of your Committee as an earnest and devoted labourer. His constitution, however, proved not sufficiently robust to stand the exposure to sun and rain, required by his duties. First, a sun stroke, and then an asthmatic affection laid him by, till in August last the Committee were reluctantly compelled to part with him altogether. But, considering that he had lost his health in their service, they continued to pay him the amount of his salary as a gratuity up to 1st October.

A still more serious blow has befallen the Mission, in the return to England of their valuable Superintending Agent, Mr. John Freeman. Trained in the school of the London City Mission, and led, as he believed, by the Lord to bear his cross to our Indian climate, your Committee anticipated many years of usefulness for him as the leader of the City Mission band in this Eastern Metropolis. His manners, his acquirements, his practical experience of his work, his ability to cope with the varied forms of infidelity, above all, his zeal for Christ, raised high their hopes.

His engagement to the Committee was for seven years. But God had otherwise ordered. Personal and family sickness pressed so heavily upon him during the past year, that his own future health appeared uncertain, while it became absolutely necessary for

his family to return to England before another hot season. It was unanimously agreed by your Committee, as best under these circumstances, that he should accompany them, with a prospect of resuming his connexion with the London City Mission. Your Committee paid their passage home, and released him from all further obligation. Though his stay among us was little more than a twelvemonth, the Mission owes to him many valuable statistics in regard to the public institutions under visitation, an exploratory view of the principal suburbs of the city, and the regular care for a few months of Russell's district, when he was laid by with sickness. Mr. Freeman assisted also in improving our Loan Library, a very useful auxiliary to our work.

The new agents in the employment of the Mission are Angus M'Kenna and Raphael Pyvah. Both had been previously in the service of the Church Missionary Society. M'Kenna is a young man of very respectable connexions and fair education, and, in entering on the office of a Scripture Reader to the poor, relinquishes better worldly prospects. Your Committee trust that by God's preserving providence and grace he may be enabled to labour with patient perseverance, and find his reward in the souls won to Christ. His district is that formerly allotted to Russell's care. His probationary engagement began on the 1st of October. Raphael Pyvah's qualifications are of a different order. His abilities are humbler, and their energy has been impaired by advancing years. To the sole charge of a district he might probably be incompetent. Still an important sphere seemed to open for him. It had long been a sorrow to one of your agents, Matthew Leighton, that so many benighted families within his district were placed out of his reach by the want of a common tongue. He had himself paid a teacher, in order to acquire some knowledge of Hindustani. Here, however, was the aid he required, ready to his hand. Mr. Pyvah, being acquainted both with Bengali and Hindustani, has been engaged, probationally, as his assistant; and some two or three hundred persons, who, from their ignorance, require the most elementary instruction, are thus brought within the range of our City Mission. The committee have assigned to him a monthly salary of Rs. 25.

The following table having been prepared with some care, will give at once a tolerably correct idea of the past year's work:—

Number of visitable families,	1,720
Visits made to them,	11,600
Bibles sold,	11
Ditto given,	64
Testaments distributed,	54
Tracts,	18,500
Books lent, about,	500
Cottage Meetings held, about,	160
At which aggregate number of attendants,	1,500
Children sent to School, chiefly Sunday-Schools,	89
Couples living together, induced to marry,	4
Persons induced to attend regularly a place of worship,	12
Visits to Leper Asylum,	13

Visits to the Alms' House,	52
Of which the inmates average,	45
Ditto Sailor's Home,	100
At which attended morning worship,	1,042
Average inmates,	63
Ditto Punch Houses,	75
Ditto Medical College Hospital,	90
At which the Scriptures were read to patients,	603
Average inmates,	123
Ditto General Hospital,	40
At which the Scriptures were read to,	333
Average inmates,	82
Ditto Jail Hospital,	25
At which the Scriptures were read to,	122
Ditto Common Jail and House of Correction,	110
At which Scriptures were read to,	1,548
Average inmates,	148

Your Committee would earnestly commend to your special prayer, the health of their Agents, that they may be permitted to carry on their useful labours. A tropical sun, monsoon rains, and pestilential air, constitute no slight drawbacks to the successful maintenance of a Calcutta City Mission. They learn with regret that these and other causes have led to the relinquishment of the City Mission, for some years flourishing at Madras. Your Committee's own experience has been calculated to awaken some apprehension. May the Lord, in answer to prayer, graciously dispel all our fears.

Your Committee would here record their sense of the deep obligation under which the Mission lies to Drs. Vos. and Miller, and Messrs. Scott, Thomson and Co. With unwearied care and kindness have the former two gentlemen attended the Missionaries and their families when visited with sickness, which during the last year has not been seldom; and it has been within the observation of your Committee that had their attendance been remunerated on the highest scale, instead of being gratis, your agents and their families could not have been better cared for. To Messrs. Scott, Thomson and Co. also the Mission is deeply indebted, for the generosity with which, without the smallest charge, they supply all the medicines ordered by these gentlemen.

The Home for Penitent Females, which was alluded to in the last report, is now on the point of establishment. Two wants were then indicated, a suitable house and superintendent. Both, your Committee are thankful to say, are now found. A commodious house with extensive compound has been leased in a retired spot near Kidderpore; and a lady from Bristol, experienced in work of this nature, is engaged to undertake its superintendence. She is expected to arrive at the end of the ensuing rainy season. To Mrs. Hamilton Fergusson, your Committee owe a great debt for her exertions in raising the necessary funds for this undertaking. The contributions already given, amount to Co.'s Rs. 10,797.

Once more, this Committee have to thank the Christian community of Calcutta for their liberal aid. Several Mofussil residents have

also responded readily to appeals on behalf of our Metropolitan poor.

The Subscriptions and Donations received in 1855, were, ... Co.'s Rs.	5,566	0	0
The Interest on Government Paper and Bank Account, ...	660	3	7
The Disbursements were, for salaries of Agents, ...	753	0	0
Superintendent's passage to England, gharrie, &c.	2,265	11	6
Incidental expenses, for Library,..	446	13	6

A handsome legacy has come to them from a quarter from which they would hardly have expected it. Babu Tarakissen Banerjea, though himself a Hindu by religion, left by his will a share of his property to this Mission. Rs. 12,000 have been paid by his Executors on this account into the hands of the Treasurer during the past year. While thus placed for the present above want, your Committee rely too well on your experience of the enriching nature of Christian liberality, to believe that any Subscription will, on that account, be lessened or withholden in the coming year. It has been found needful to the maintenance of your Agents, that the rate of their salaries should be raised. Very distressing was the tale, which after months of suffering and privations they at length were compelled to tell into the Committee's ears. It was painful to hear of strength flagging under hard labour for want of proper nourishment, and of small savings, accumulated in former professions, which had gradually wasted away. Rs. 100 for married men, Rs. 75 for unmarried is the new scale of fixed salary for regular agents. The agents' monthly salaries now amount to Rs. 550, and the expenditure for 1856 may be estimated at Rs. 7,500.

Eternity alone can reveal the full results of this Mission; but every thing encourages us to go forward. The drunkard has by its instrumentality become sober, the unchaste have united themselves in holy wedlock, the once uncared-for child now sits week by week in the Sabbath School to learn the Word of God; family prayer has been instituted in many a home; many an afflicted sufferer in hospital has had his last moments cheered by the story of redeeming love. The leper and the depraved have had the Scriptures expounded to them; Armenian and Portuguese, European and East Indian have been pricked in their consciences. Even Roman Catholics have had Bibles given to them at their own request. Let us go on and prosper in the name of the Lord, humbly, prayerfully, patiently, unweariedly. Remember who hath said, "Open thy mouth wide, and I will fill it."

Missionary and Religious Intelligence.

1.—Baptist Mission in India.

Upwards of sixty years have elapsed since the Baptist Missionary Society commenced its labours in Bengal and Northern India. By the Divine blessing its missionaries have not laboured in vain. Through evil and good report, it has continued perseveringly to present the Message of Peace to the heathen and Muhammadan populations of this great country.

All the early obstacles of such an enterprise have now been overcome. Native prejudices are giving way before the educational and evangelizing influences of the West. A great moral and spiritual revolution has commenced, and many are the indications of its steady, if slow, advance.

Many holy and eminent men whose memory is blessed, have laboured under the auspices of the Baptist Missionary Society. Carey, Marshman, Ward, Chamberlain, Pearce and Yates have been followed by worthy successors. The language and vernacular literature of the Indian races, the grammars, lexicons, elementary treatises, translations, and original compositions, but above all, the numerous versions of Holy Scripture which they have laboriously prepared, exhibit indubitable evidence of the ability, skill, and Christian spirit with which they have wrought, and by which they have done much to lay the foundation of the social and religious elevation of every class of Hindu Society.

The stations of the Society in Northern India embrace the following important cities and districts: viz. Calcutta, including the suburbs of Intally, Howrah, Alipore, and Dum Dum; Serampore; Cutwa in Burdwan; Birbhoom; the Twenty-four Pergunnahs; Jessore; Backergunge; Dacca and Comillah; Chittagong; Dinagepore. In Behar and the Upper Provinces, Monghyr; Patna; Benares; Agra; Muttra; Delhi. Preparations are being made for a Mission in Baraset. The itineracies of the missionaries extend to several of the central districts of Bengal, and reach to Mymensing and Sylhet Gya, and the intervening country are visited from Patna. In the North, the districts of Gwalior, Dholpore, and Bundelcund, almost every year receive the evangelical visits of the servants of Christ. One missionary is labouring at Poonah in Southern India. In a very large proportion of the above places, no other Society supplies the "bread of life."

Thirty-two missionaries are engaged in this great work, assisted by nearly *eighty catechists and native preachers.*

In the several churches which have been formed, there are upwards of three hundred European members, and *nearly eleven hundred natives of the country.* Some *four thousand persons* are under the direct instruction of the missionaries.

Two thousand eight hundred children, are educated in the schools at the various Mission-stations.

An average of *forty thousand copies* of various portions of God's Word, is printed at the Society's Press and distributed year by year.

The Annual Expenditure of the Mission is nearly ten thousand pounds from home sources, and about eleven hundred pounds are contributed annually in India.

Two years ago, the Committee proposed to augment the number of its missionaries in India by *twenty;* and liberal contributions were given for that object. Eight missionaries have been sent out in pursuance of the plan. An Appeal is now made to Christians in India to assist in completing it. One minister stands engaged for India, and others are preparing to offer themselves; but funds are wanting to sustain them.

The visit of the Secretary of the Society to the stations has been attended by the most encouraging results, and he trusts that the friends of Christianity in India, will liberally contribute to sustain the Missions in their present state of efficiency, and enable the Society to complete its plans for their extension.

Donations and Subscriptions will be gratefully received by E. B. UNDERHILL. Esq., Secretary of the Baptist Missionary Society, and the Rev. J. THOMAS, at the *Baptist Mission Press, Circular Road, Calcutta;* and by all the Missionaries of the Society at their respective stations.

Calcutta, April 2nd, 1856.

2.—SERAMPORE COLLEGE.

This Institution was founded in the year 1818, under the patronage of the Marquis of Hastings, Governor-General of India, by the eminent missionaries, the Revs. Dr. Carey, Dr. Marshman, and W. Ward, who, with the assistance of the Hon'ble Col. Krefting, Governor of Serampore, and Mr. John Marshman, formed the first Council.

It was founded for the purpose of giving a liberal education to Asiatic Christian and other youth, under the controlling influence of the principles of Christianity. It was among the first of the several similar institutions now existing to give a scientific education to young Hindus.

In the year 1821, the College received a munificent donation from his Majesty, the King of Denmark, consisting of certain premises to the north-west of the College. This act of liberality was followed, in the year, 1828, by the grant of a Royal Charter, giving perpetuity to the Institution and its endowments. At the cession of Serampore to the Hon'ble E. I. Company, the Charter was confirmed by Lord Hardinge, at the special request of the Danish Sovereign, with warm expressions of interest.

Within this period the present College buildings, and a house for one of the Professors, were erected, and chiefly at the cost of the eminent men who were the promoters of the undertaking.

Subsequent to the decease of Dr. Marshman, the funds for carrying on the operations of the College, were provided partly from the endowments, but chiefly by the liberality of the only surviving member of the original Council. The departure of Mr. John Marshman from India has rendered other arrangements necessary, and in December last the College was placed under the general direction of the Baptist Missionary Society. But while the Mission Committee assume the responsibility of directing the affairs of the Institution, its support must be provided for by funds independent of those of the Missionary Society.

This arrangement therefore constrains an APPEAL to the friends of education, both in India and England, to supply such portion of the funds as may be necessary for the efficient working of the Institution.

The College is at present conducted by two European tutors, the Revs. W. H. Denham and J. Trafford, A. M., assisted by a head-master for the School department, eight teachers and one pundit. The number of youth in the College department is twelve, and in the School department, three hundred and twenty.

The funds for the support of the Institution at present are as follows:—viz.

1. A grant from the Baptist Missionary Society, the salary of one tutor and the support of a vernacular Theological Class.
2. The interest of funds in England and America amounting to 2,000 Rs. a year.
3. The rents of three houses; and the proceeds of an investment in

Government paper devoted to the repair of the College buildings.

4. A small scholarship fund.

Leaving the sum of from Rs. 3,000 to Rs. 5,000 to be provided annually by public subscription.

Subscriptions and Donations are therefore respectfully solicited for the following objects:

1. For the current expenditure of the Institution.
2. For the permanent endowment of the College, and increase of the scholarship Fund.
3. For the erection of a house for the residence of the second tutor.

In making this Appeal to the Friends of Education in India, the Secretary of the Society is assured that the eminent services of the founders of Serampore College will not be forgotten, and that the object which they so nobly struggled to secure, will not be suffered to fall to the ground for want of that small amount of support which the Institution now requires.

Contributions will gratefully be received by E. B. UNDERHILL, Esq. Secretary of the Baptist Missionary Society, and the Rev. J. THOMAS, at the Baptist Mission Press, Circular Road, Calcutta: by the Rev. J. TRAFFORD, A. M. at Serampore College; and by the Editor of "*The Friend of India.*"

Calcutta, April 4th, 1856.

3.—INCIDENTS IN THE HISTORY OF JEWISH MISSIONS.

The following incidents are related by the Rev. Dr. Bahrdt in the March number of his lithogaphed Circular:—

Yesterday at the missionary meeting I had for my subject, the Jewish mission from the apostolic times; and was particularly impressed with the fact that although in modern times, Wurtemberg has only produced one missionary to the Jews, nevertheless the first impulse towards Jewish missions on the part of the Evangelical Church originated in Wurtemberg, with the late prelate J. A. Hochstetter of Bebenhausen. Aug. Hermann Franke having once paid him a visit at Bebenhausen, Hochstetter took leave of him by saying; "I have always laid before my God a threefold petition; 1, that the Lord would grant a fresh outpouring of the Spirit to our dear German Christian population;—2, that he would send labourers among the heathen;—and 3, that compassionate souls would remember Israel. The first and second of these petitions have been fulfilled: oh, that my last petition also might obtain its fulfilment!" A. H. Franke took this message with him to Halle, and related it to his students. Through them it reached Professor Callenberg, who was thus led, in 1728, to establish the "Callenberg Institute for the conversion of the Jews," which up to 1792 sent forth sixty missionaries among the Jews. The first of these again was a Wurtemberger, named Widman, M. A., the second was Manitius; and the third was the most celebrated of all Jewish missionaries, Stephen Schultz, who made four great missionary journeys among the Jews, as far as Syria, and once standing with his colleague on the cupola of the castle of St. Angelo at Rome, sang with a loud voice Luther's hymn, "Ein' feste Burg ist unser Gott," and afterwards succeeded Callenberg as Director of the Jewish Institute. One of the missionaries whom he sent forth, was a Mr. Burgmann, afterwards pastor of Essen, of whom the following anecdote is told.

Having on one of his missionary journeys come to London, he preached there on Christmas-day in St. Mary's church from the text: "Unto you is born this day a Saviour." As he was expounding the word, he observed a Jew timidly enter and take his stand behind the inner door of the

church. Immediately Burgmann addressed him in an elevated voice, saying: "O thou son of Abraham, who standest afar off, to thee also a Saviour is born to-day." About two years later, when Burgmann was stationed at Essen, as pastor, a stranger was announced one morning. He was a respectable young Israelite from Amsterdam, who with deep emotion gave him the following account: "Not long ago my father died. As he felt his end approaching, he called me to his bedside, and told me that on the Christmas-day before last he had heard a young German minister preach in London, who had addressed to him the words, 'O thou son of Abraham, to thee also a Saviour is born to-day.' By this word he had been led to the conviction that Jesus of Nazareth was the true Messiah; he had found peace in believing on him, and was now about to die in a good hope of salvation through Jesus Christ. Having said this—continued the young Israelite—he entreated me also to bow the knee to that Saviour, and then expired. The words of my dying father gave me great uneasiness. Thus a few weeks passed away, when one night in my dream I distinctly heard a voice saying to me, Go to Essen, to pastor Burgmann, he will show thee the way of salvation. And as a sign that this is really true, thou wilt meet there another Israelite, unknown to thee, whom the same want is agitating."

As he was relating this, a second stranger was announced. Burgmann ordered him to be shown into another room, and on going there, found that he was a Jew of good family, who had come direct from Hamburg, and who told him exactly the same dream which he had just heard from the young Dutchman. Both became staunch confessors of Christ.

I could relate many more things of this kind; but I hope the little for which there is room this time, will serve to encourage you in your work. The Lord never has been and never will be separated from His people.

4.—Resolution of the Committee of the Baptist Missionary Society relative to the Persecution in Barisa'l.

To the Editor of the Oriental Baptist.

Dear Sir,—The statement of Mr. Page respecting the persecution of our Native Converts in Barisál, published in one of your recent numbers, has awakened feelings of very deep interest here. I have inserted it in the Monthly Missionary Herald. Since then, my esteemed colleague, Mr. Underhill, has called the attention of the Committee to the case, and his communication having been taken into consideration at a Meeting held on the 22nd ult. it was resolved: "That the account which Mr. Underhill has given in his letter of Nov. 22nd, of the persecution of the Native Christians at Barisál, has been heard by the Committee with deep sympathy and regret: that Mr. Underhill, and the brethren in India, be encouraged to prosecute the suit in defence of the oppressed Native Christians by the most prudent and inexpensive, but by the most decided measures, possible; and that from time to time, all such well ascertained facts as may facilitate a vigorous co-operation at home, be forwarded to the Secretary for the guidance of the Committee."

This resolution will show that our poor fellow Christians in Bengal are not unthought of here; on the contrary, that we deeply sympathise with them in their trial, and rejoice in their consistency and firmness; while it may convince even Zamindárs, that their oppressions are known, and that steps will be taken to prevent the repetition of them. The Committee have many friends in Parliament, who will take the case up, if need be, while the Government itself can be conferred with on the subject.

I have therefore sent these few lines to you, that by their insertion in

the *Oriental Baptist*, the intelligence which they are designed to convey, may be more widely circulated, and thus the Native Christians in Bengal, and the Missionaries and Native Preachers may feel that a body at home, possessing some influence, are not disposed to let these outrages pass without some effort for their protection.

I am, dear Sir,
Your's very truly,
FRED. TRESTRAIL, *Secy.*

Baptist Mission, London, Feb. 7, 1856.

5.—CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY.

(Now united with the Calcutta Christian School Book Society.)

President: The Hon'ble E. Drummond.—*Vice-President:* M. Wylie, Esq.—*Treasurer:* H. J. Muston, Esq.—*Secretary:* Rev. C. B. Lewis.—*Committee:* Lieut.-Colonel W. E. Baker, G. F. Cockburn, Esq., E. Edmond, Esq., Lieut.-Colonel Havelock, C. B., C. Hugh Lushington, Esq., R. S. Moncrieff, Esq., H. J. Muston, Esq., W. Stewart, Esq., J. Watson, Esq., and all Ministers who are Members of the Society.

For the past two months, the Committee of the Calcutta Christian Tract and Book Society have been anxiously engaged in the consideration of measures for the more vigorous extension of the important work in which they are engaged; of these may be briefly mentioned:—

The union of this Society with the Christian School Book Society, so as to carry out more effectually the work of each.

The composition or translation by particular writers of a long and varied list of new tracts, and of standard and popular books.

The encouragement of original compositions or translations on given subjects by Native Christians, by the offer of prizes.

A more attractive form of tracts by the increased use of good woodcuts.

The establishment of a really good Native Christian periodical of a popular character, with woodcuts.

All these objects are in course of being carried out, but additional funds are urgently required; and believing that their friends are not sufficiently aware of the condition and present objects of the Society, the Committee have resolved upon addressing to them the following special appeal for help.

The rapid progress of Education in this country renders the increase and diffusion of Christian literature, a duty of such urgent importance, that the Committee feel that they may justly claim an enlarged measure of support.

They have much reason to be thankful for the advantages that have already been granted them, for they now have a large and valuable stock both of English and vernacular works, entirely free from all encumbrance of debt; they have the services of the Rev. J. Wenger, as Bengali Editor; and they have been able to make arrangements for the publication of various new books and tracts. Last year, by additions to the list of their publications, they increased the number of their Bengali tracts to seventy-five, and the number of their Bengali books to forty-four; and they issued altogether 120,000 copies, of which more than 6,000 English books, 911 of Ryle's tracts, and more than 2,000 Bengali books, were sold. But, under existing circumstances, operations far more energetic and extensive are required, to meet the growing wants of the people. If they are learning to read, one of the most simple and obvious duties now incumbent on all who desire their salvation, is to provide for them an

in [illegible] literature, and to supplant the vile and polluting publications issued by the Native Press.

That the blessing of the Lord has manifestly rested on the distribution of Christian books and tracts, none who have studied the subject will deny; while, on the other hand, it is equally evident, that ungodly literature has been, and is, one of the chief curses of the human race. We are driven to choose between the two. As education is increasingly diffused, there will inevitably be an increased appetite for knowledge; readers will be multiplied every year; and the question will not be, whether they read at all, for books in some form they will certainly obtain, but "What shall they read?"

Left to itself, "the heart of fools feedeth on foolishness:" on the Church of Christ rests the duty of supplying healthful mental food.

This Committee desire to do all that they can. But their power is necessarily limited by the measure of public support. They greatly need more aid: commensurate with the real importance of their undertaking; —such aid as will indicate a sense of the awful spiritual condition of perishing millions, and of the solemn personal responsibility of every individual Christian in this land. And for assistance of this kind they now do most earnestly appeal.

E. Drummond, *President.*
M. Wylie, *Vice-President.*
H. J. Muston, *Treasurer.*
C. B. Lewis, *Secretary.*

Calcutta, May 23rd, 1856.

6.—Madras C. M. S. Missions.

From statistical returns given in the March No. of the *Madras C. M. S. Record*, we gather that the total number of Natives under Christian instruction in connexion with the Church Missionary Society in that Presidency, has increased since 1853 from 25,885 to 27,140.

A very pleasing note of particulars now for the first time included in this return, refers to the amount of money contributed by the Native Christians to various religious and benevolent objects. In this, the Madras Native Christians seem to have got far beyond their brethren in this Presidency. There are eight heads of contribution, and the respective total amounts under each are as follows:—

1. C. M. S. Missions	Rs.	732	4	6
2. Church Building	„	1,227	1	9
3. Lighting of Churches	„	875	9	1
4. Communion Alms	„	248	3	7
5. Endowment Fund	„	706	15	6
6. Poor Fund	„	526	12	9
7. Widows' Fund	„	606	0	2
8. Miscellaneous	„	1,859	2	6
In all	Rs.	6,775	1	8

We are further told that this does not include the amount contributed to the Dharmasangam, or Native Christians' Philanthropic Society, or a sum of about Rs. 800 collected towards the erection of a Christian Chatram at Palamcottah. The miscellaneous head includes contributions to the Bible and Tract Societies, as well as some other objects of less note. It is particularly interesting too, to find that the district which contributed [illegible] eatest amount is one under the charge of the oldest *Native* [illegible] nary.

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